THE CHURCHMAN.

VOL. XII.—No. 45. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 617.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, JANUARY 14, 1843. BY JAMES A. SPARKS, 111 NASSAU-ST. TERMS—$3 00 PER ANNUM—IN ADVANCE.

From the Christian Remembrancer.

WESLEYAN METHODISM.

One little innocent page of our September number, p. 315, seems to have caused the direst wrath among the Wesleyans. Our readers will be good enough to remember that Dr. Pusey, in his late celebrated letter to the Archbishop of Canterbury, took occasion to speak of the Methodist body as "degenerating into developed heresy," and proved that what they meant in speaking of justification by faith amounted in fact to assumed justification by feelings. To this a Mr. Thomas Jackson, who it seems has been President of Conference, (we beg pardon for not being acquainted with such dignitaries,) replied in a cumbrous pamphlet; which, instead of addressing itself to Dr. Pusey's point, gave a long *résumé* of John Wesley's works. In our notice of this pamphlet, we briefly, and indeed enthymematically, set all this quietly aside, and suggested that the matter was only to be tested by the practical system of the Methodists, and not by their theoretical teaching. For this we have been most roundly abused; ignorance of every sort has been attributed to us; and the Methodist Magazine contains about ten columns of as spiteful matter against the Christian Remembrancer as was ever written. To this we take not the slightest objection; it only compels us to go into the proof of our original position, *viz.*, the practical tendency of Methodism; we must now show how it works; and for the facts detailed in our present paper, we acknowledge our obligations to a friend, who has himself been mixed up with Wesleyanism, who has daily opportunities of seeing the results of it, and who, although by God's blessing he has escaped its toils, can bear personal testimony to every fact which he advances.

Much against our inclination we are compelled to go back to Mr. Jackson, and we say that a more unhappy specimen of controversial writing than his letter to Dr. Pusey, it has seldom fallen to our lot to read; being not only altogether beside the mark, but also betraying either a culpable ignorance of the existing state of Methodism, or more blameable unwillingness to look its evils fairly in the face. Over and above all this, it displays such a bitter, vituperative, insulting, spirit, as must pain every right-minded person,—particularly as directed against such a man as Dr. Pusey, and against language so earnest and solemn as his warning to the Methodists. We should even now pass Mr. Jackson and his Magazine *sub silentio*, could we have done so consistently with our love of truth, and with the respect which we feel for the character of him whom Mr. J. all but charges with wilful misrepresentation; we feel bound also to repel these disgraceful insinuations, inasmuch as we know that Dr. Pusey will not notice this unchristian letter, and in self-defence we are called upon to show that the statements of Dr. Pusey are strictly true, because we have substantially said the same thing.

In page 8, (letter to Dr. Pusey,) Mr. J. says he has "heard of a few *dreaming religionists*, not holding the Wesleyan tenets, who have said, 'Believe that you are justified, and you are justified;'" and he then gives Mr. Wesley's exposition of the doctrine of justification,—which is (as has been already remarked) nothing to the purpose; for the object of Dr. Pusey's note was to show, not what Mr. Wesley taught, but what his modern followers maintain and inculcate. Even admitting that Mr. W. was thoroughly orthodox, (and what an extreme concession!) it is very certain that his followers do not strictly adhere to his teaching, but have brought in a doctrine which *practically* teaches "justification by feelings." Let any person enter a Methodist class meeting, and hear what are called "experiences" of the various members; let him attend a revival meeting, (if he can endure the most revolting and shocking irreverence, we had almost said blasphemy,) or listen to the exhortations delivered by Methodist "prayer leaders" and "class leaders" (persons specially appointed to instruct and lead others) to sick and dying men; or, lastly, let him read the "Obituaries" at the end of every "Methodist Magazine," and he will be fully convinced that such is the *practical* teaching of Methodism, by which thousands of persons are deluded by a mere shadow, fancying themselves to be justified at a time when they are in bondage to their sins. Often has it fallen to our lot to witness, in the cases of sick and dying profligates, the most earnest exhortations on the part of the Church to penitence, prayer, and self-abasement, nullified by the officious interference of these Methodist "class leaders," who have invariably urged these unhappy persons to seek after the "assurance of pardon," almost before they felt themselves to be sinners. Frequently have we been pained at witnessing the embarrassment of those who seemed to be touched by a sense of their miserable condition, and on hearing them say, "Sir, I don't know what to do, or what to believe; you tell me that I must repent of my sins, humble myself before God, and earnestly pray to Him to forgive me for Christ's sake—and this I try and wish to do—but the Methodists tell me I must believe that my sins *are* forgiven, and that if I do not believe this, I am not safe. Now, sir, what am I to believe?—if I did but know, I should be happy."

Mr. J. may sneer at this, and call these teachers "*dreaming religionists*;" so do we; but let him remember they are such as his unhappy system has made them. A painful case, but by no means an uncommon one, occurred not long since, which will exhibit this miserable and false doctrine in its true light. A poor young woman, of abandoned character, was convinced of the sinfulness of her course of life, and would, it is to be hoped, under proper teaching, have become a devout penitent. She, however, fell into Methodist hands; the yearnings of repentance were discouraged, and the poor girl was taught to seek for "liberty," that is, "a *sense* of pardon," before she had felt deeply the bitterness of sin. This supposed "liberty" having been obtained, she became what is called "triumphant," and her experience was the envy of all her class-mates. This state of delusion continued for some months; at length she was laid upon her dying bed; and in the prospect of eternity, the film fell from her eyes, and she bitterly bewailed her condition. In the extremity of her distress, she cried, "I have deceived myself with the idea that I was religious; now I am on my dying bed, and find myself unprepared to meet my God." She fell back and died. Such instances, which might be multiplied *from every circuit* to any extent, and sufficient to prove that "the people who bear his (Wesley's) name HAVE departed (more than) an hair's breadth from his views," (p. 15;) and they show further, that, if there is a "palpable misrepresentation palmed upon the world," it is Mr. Jackson who has done it, and not Dr. Pusey.

What then becomes of the assertion (p. 17) "that the Wesleyan doctrine of justification is in substantial agreement with the creed of every orthodox Protestant Church in Christendom?" This doctrine was never heard of until Peter Boehler taught it Mr. Wesley. The latter searched the Holy Scriptures and the writings of divines of all ages, but never once stumbled upon the Methodist doctrine, which Mr. Jackson declares to be the leading feature of St. Paul's Epistles.

The Methodist Reviewer has thought proper to state a deliberate falsehood on this subject, when he makes the Christian Remembrancer to say, that "the doctrine of justification by faith is an invention of Luther's." Nothing can be more palpably unfair than such a statement; for the Wesleyan Reviewer *well knows* that such is not the meaning of the writer in our pages, who *simply* stated that the Wesleyan doctrine of justification, ("justification with them," *i. e.*, as taught by the Wesleyans,) and *not the true catholic, scriptural doctrine*, originated with Luther.

At page 27, (Letter,) Mr. Jackson declares it to be "a most unfair and misleading statement," to say that by "present salvation" the Wesleyan body understand a "sensible assurance of salvation;" "whereas, they mean nothing less than present deliverance from sin, its guilt, its misery, its power." True, they may in theory, and we should be glad to believe do, mean this; but their erroneous teaching quite sets it aside. We have known of many godless persons *going* to a Methodist meeting house, quite opposed to everything holy, and *coming* away boasting that they had "obtained pardon," "gained liberty, and found peace." These poor creatures have been deluded into the notion that they were penitent, and that they had obtained "present deliverance from sin, its guilt, its misery, and its power." A few weeks serve to show, in many cases, that sin has still full power over them.

We have known many such. The fruits of one "revival" we remember, where only one of the "converted" "continued in the good way;" this one "went on to perfect love," (it is perfectly shocking to hear of, and to write such things,) and when in this state, was seized by the officers of justice, and conveyed to prison as a felon. In this case we believe great efforts were made to prevent the evidence appearing in the newspapers, lest it should hinder "the cause."

Another woman was congratulated on the conversion of a bad husband, on which she remarked, "I don't know what he is *concerted* to; I only know he is *worser* at home than he was before." Mr. Jackson may say these were hypocrites; we think rather that they were the deluded victims of the false and antinomian doctrines of Methodism. Had they been taught the nature of true repentance, and the subtlety and power of sin, and the need for constant watchfulness and mortification, they would probably have become reformed and consistent characters.

At page 42 of Mr. Jackson's Letter, it is affirmed that the Wesleyan teaching does not "check the strong emotions of compunction which God has raised in the sinner," but "it is rather with them an object" to *strengthen* them. Now we unhesitatingly affirm, from much experience, that it does "check" these "emotions." We know not what the "object" of the Wesleyans may be, but we do know that Wesleyans set aside feelings of deep "compunction," as not belonging to believers, and belonging only to those who are "in bondage," and who have not "found peace." Those who *live* with Methodists must have heard them decry the penitential tone of the Church service. We have known it to be said, "You Church people cannot enjoy the power of religion, and a full, free, and present salvation; for you, every Sunday, call yourselves miserable sinners;—how can you be miserable sinners, if you are saved?" The chief religious topics on which Wesleyans dwell are, "The witness of the Spirit, and Christian perfection." Self-denial, mortification, &c., are regarded as popish, and it is a direct untruth to say that these subjects are put prominently forward in the modern Methodist system. The Conference may find it expedient to take a leaf out of the writings of the Oxford divines, and inculcate these truths; they will, nevertheless, sound strange to their followers, and ill accord with the "glory and boast of Methodism, which is to preach a full, free, and present salvation." Those who have heard the bitter, sneering, and contemptuous expressions uttered by Methodists—both preachers and people—against Calvinism and Calvinists, must feel disgusted with the canting expressions of joy at the fact, "that *evangelical clergymen of the Church of Scotland have supplied our pulpits*."* (See Conference Address of the present year.)

It is well known by every clergyman that the Methodists are a self-conceited people, and imagine none to be enlightened but themselves; and no wonder, when they hear the constant boastings of their platforms and pulpits.

Mr. J. thinks proper to deny that "class-meetings, bands, love-feasts," are the chief means of grace, to the exclusion of the sacraments. He knows well enough that these meetings have been *preferred* to the sacraments. The latter are not necessary to membership; the only test and bond thereof being "the class." The present religious movement makes it expedient for him and his Conference to speak of "sacraments" as means of grace. Until of late, Mr. Wesley's instructions on this point, as well as on many others, have been disregarded. If the Methodists had heeded their founder, they would not be such boasting, determined schismatics as they now are. We should not have heard of "the Methodist Church" and "true apostolical pastors." The world would have been spared that *impious* assertion of the Conference, that "the providence of God" had "irresistibly brought them into their present position." There is full proof of the self-willed and ambitious principles which have brought about this sad result.

It may be very convenient for Mr. J. to say that persons who had declared that "sanctification may be obtained by an act of faith," would not be "esteemed sober-minded;" but we can tell him that they are at this moment reckoned the chief boast of Methodism, and among its brightest ornaments. He attempts to sneer down the sincerity of those who say they "have had no sinful thought for years;" but if he asserts that he "never heard any one of his people give utterance to such a sentiment," his Methodist friends must either have lost their usual loquacity, or he asserts what is untrue. There are *thousands* of Methodists now living who say these things, and profess to be at this pitch of sanctification, and Mr. Jackson knows it. Why has he not the honesty to avow it? He knows well that it is a pernicious doctrine, and is ashamed of it; and well he may be. Why, then, has he not the moral courage to denounce it and uproot it? Why, but because that he knows it to be in practice the life, "the boast, and glory of Methodism?"

We are acquainted with the case of one of the silly persons (a nabob of Methodism) who "professed to have had no sinful thoughts for weeks," (Letter, p. 71,) and whose sanity Mr. Jackson seems to question. His money, however, is the staff of "the Wesleyan interest" in the district; the ex president of the Conference must, therefore, beware of calling such persons foolish.

In this same district were a male and female who professed to be sanctified, until the latter was found to be pregnant by the former. Here we find two persons thinking themselves sanctified because they had certain "feelings;" and "having no root in themselves," they find sinful "feelings" prevail, and are betrayed into the deadly sin of fornication. Had these persons been taught that sanctification consisted in the mortification and subjugation of evil passions, and in stric personal conformity to the will of God, they might have had grace to resist the temptation. Their fall is the sin of Methodism. We could also tell Mr. J. of a case of gross moral delinquency, in which the guilty party was actually deterred from the practice of penitence, and urged to seek pardon by a (real or supposed) act of faith alone, and this by an influential preacher among them.

We deny most positively that the Wesleyans "are men of one book," (Letter, p. 107,) except it be "the Hymn Book." This is more frequently read and quoted than the Bible—which accounts for persons remaining blind to more correct views. If any person doubts this, let him read the obituaries, and visit sick Methodists, and he will find "the Hymns" perpetually dinned into his ears, and see the "Hymn Book" on the table and on the bed.

We can vouch for the truth of the facts which we have here advanced, and we challenge Mr. Jackson and all his methodist brethren to disprove them. And we think that enough has now been said to prove the correctness of Dr. Pusey's statements, and at the same time to vindicate the distinction which we drew between the teaching of John Wesley (however orthodox that may be, which is very questionable) and the practical results of the system, and its antinomian tendencies, as now administered.

One word about Dr. Adam Clarke. It is well known that this person denied the eternal filiation of the ever-blessed Word. The Wesleyan Magazine not only denies that this practically amounts to Socinianism, while the Catholic fathers and the Church in all ages unhesitatingly maintain that to deny the eternal Sonship is to deny the proper divinity of our Lord, but actually goes on to say that a person may hold Dr. Adam Clarke's views without even a tendency towards Socinianism; "that a firmer believer in the proper and eternal Deity of Christ never lived," than this their great doctor who denied His eternal Sonship! Dr. Pusey talks of "degenerating into heresy." We say boldly, that the man who could write this is a heretic; and that he knows nothing whatever of the orthodox doctrine of the Saviour's divinity. Why, the Socinians themselves claim Dr. Adam Clarke as a supporter of their views! The "Christian Reformer," a Socinian magazine, of December, 1814, points out with great cleverness his inconsistency, and proves that, with his views as to the Sonship of the Saviour, Dr. Adam Clarke could not harmonize the received doctrine of the Trinity. It is quite shocking to see that the Wesleyan Magazine has not the courage to avow the doctrine of the eternal filiation, and speaks of Adam Clarke's heresy in such mincing terms as "deviating from the usual mode of explaining the texts," &c.

In conclusion, we recommend our readers, who feel any curiosity about the matter, to read the memoirs of Sammy Hick, and of Carvosso, in order to understand the real working of Methodism. Mr. Jackson ends his letter to Dr. Pusey with a hymn. Hymns are scattered with tolerable profusion throughout Wesleyan works; so for once, we will take a leaf out of their book, and conclude with copying from the Englishman's Magazine a hymn which is largely circulated among them. We owe our readers an apology for printing such profane trash; but our object has been to show *Methodism as it is.*

[This hymn was published in the Churchman of the 19th November last, and for that reason is omitted here.]

To which the following "experience," detailed at a "love feast," may be taken as a pendant:—

"A member stood up and related a dream. He dreamed that the judgment day was at hand, and that he saw a large party go up to the gate of heaven to seek admission: most of these were rejected. They were the Church folks. After these came a party with downcast looks, some of whom were admitted, but the majority were rejected: these were Dissenters. The next party were the Socinians, all of whom were turned away. At length he saw a party coming with banners flying, leaping and singing, 'We are the *Methodicy*:' and they were all admitted through the gate into the city."

This was actually related, and elicited loud acclamations of "Amen," and "Bless the Lord," &c. It also produced some "conversions" in the place. This may be depended upon as a fact; it was communicated to us by a stanch believer in the Wesleyan system, (since dead,) in whose accuracy we placed implicit confidence, and that the rather because she quoted this piece of folly as a mark of spiritual "leading."

We cannot forbear from adding another specimen of the Methodist muse, which has just fallen into our hands. It is called "The Garden of Eden," and consists of forty-six stanzas. We would gladly give it entire; but space compels us to be chary of this "Florilegium Wesleyanum." To make it intelligible, we must premise, that every flower in this bouquet symbolizes a preacher in the Wesleyan connexion; and each circuit has been rifled for this posey. Our classical readers may remember Meleager's beautiful "garland," prefixed to the Anthology. Far are we from attributing to the "sacred nine" of the City Road an authority so profane; but it is delightful to see how the old heathen's hint has been worked up by his unconscious plagiary. We will supply an appropriate motto:—

Μοῦσα φίλα, τίνι τάνδε φέρεις πάγκαρπον* ἀοιδάν;
ἢ τίς ὁ καὶ τεύξας ὑμνοθετᾶν στέφανον;

THE GARDEN OF EDEN.

I.

"My fancy once on wayward wing,
Bent on adventurous flight,
Beheld the scene it stoops to sing,
Upon the plains of Light!

II.

"A second Eden rose to view,
Planted by God's own hand,
And odorous flowers, of every hue,
Adorn'd that better land.

X.

"The princely Rose, in peerless grace,
Betoken'd *Watson's* mind,
To whom the precedence of place
In Eden was assign'd.

XI.

"And clothed in pure perennial green,
To image *Bunting's* spirit,
The fragrant Myrtle graced the scene,
The type of living merit.

XII.

"In the Carnation, *Newton's* flower,
The eye might clearly trace
A signal emblem of the power
Of eloquence and grace.

XVIII.

"Invested with the honors due
To graduates at College,
Galland a Honeysuckle grew
Upon the Tree of Knowledge.

XX.

"The crown Imperial blooming stood,
As *Stephen's* type confest,
And *Cubitt* was the Southern-wood,
The Scabious, *Francis West.*

XXIII.

"The white Camellia was renown'd
As a just type of *Dixon*,
Lomas a Hyacinth was found,
An Amaranthus, *Hickson.*

XXVII.

"For *Lord* the dark Sweet-William grew,
For *Bird* the Balsom stood;
Bell as the Daffodil I knew;
The Pink was *Robert Wood.*

XXVIII.

[illegible]
Its unassuming meekness
Did *Hannah's* piety disclose,
Triumphant over weakness.

XXXI.

"And as I travers'd Eden round,
New glories met my eye;
The red Valerian I found,
To grow for zealous *Treffry.*

XXXII.

"The Indian Pink was *Crowther's* type,
And *Pinder* claim'd the Daisy,
The Polyanthus stood for *Pipe*,
The aged Cyprus, *Vasey.*

XXXV.

"The Auricula for *Hargraves* blew,
The Cyclamene for *Squance*,
For *Vevers* the Arbutus grew,
The Cactus emblem'd *France.*

XXXVIII.

"The Birch,† I judged, for *Morley* grew,
His proper type above,
Although to govern well he knew
Was still to rule by love.

XXXIX.

"That *Waddy* was the Nefodel,
Learoyd the Columbine,
And *Bond* the Canterbury-Bell,
'Twere easy to define.

XLI.

"Some in conspicuous beauty grew,
The types of names they bear;
For *Alder, Birch*, and *Ash*, I knew
Were men of faith and prayer.

XLIV.

"The Cowslip was for *Brailsford* set,
For *Joll* the Aconite,
For *Nightingale* the Violet,
'Forget-me-not' for *White.*

XLV.

"And other trees, and plants, and flowers,
Trophies of grace divine,
Grew in the second Eden's bowers,
Which memory can't define.

XLVI.

"Each bloom'd the living pledge of love,
That grace should daily flow,
To qualify for heaven above
The antitype below."

* It is obvious that there is such a fundamental opposition, not difference merely, between Calvinism and Methodism, both doctrinally and experimentally, that one or both of the parties to this compromise and intercommunion of pulpits must be faithless to the principles of their respective systems.

* ὑσδλσανῶν? sic Codd. penes Editorem Chr. Mon.

† The *Birch*, indeed! we should like the wielding of it.

RESOLUTIONS OF THE CONVOCATION.

First series of Resolutions passed by the Convocation of Ministers on Saturday, the 19th of November, 1842, and concurred in by 427 Ministers.

I. That according to the recent, and, as it appears to this Convocation, unconstitutional decisions of the Supreme Civil Courts, and the interpretation which these decisions, if allowed or sanctioned by the Supreme Power in the State, would put upon the Civil Law—the obligation to receive and admit a qualified presentee, imposed by the law of patronage on the Presbyteries of the Church, is a civil obligation, such as may be enforced by the ordinary compulsitors of civil law; and in particular, that the rejection of a presentee in respect of the dissent of the congregation according to the fundamental principle and law of the Church, is not merely an act to which the Civil Courts may refuse to give civil effect, but is in itself a civil wrong or offence, which may be dealt with accordingly by the Civil Courts.

II. That other decisions of the Civil Courts, and in particular the decision of the Lord Ordinary in the case of the deposition of the Strathbogie ministers, imply an assumption of a jurisdiction in the most sacred functions of the worship and government of the Church, especially in the matter of the deposition of ministers—to the effect of reducing the sentences of Spiritual Courts in the exercise of discipline over ministers and members of the Church.

III. That these claims to jurisdiction in spiritual matters, on the part of the Civil Courts, are based chiefly, if not altogether, upon the Act of Queen Anne restoring patronage; an act from the first unjustifiable, and recently interpreted in a sense to which the Church cannot conscientiously submit, and to which she cannot consent to accommodate her ecclesiastical procedure.

IV. That as the principle involved in these decisions, and particularly in the recent Auchterarder judgment, is that of the supremacy of the Civil Courts over those of the Established Church in the exercise of their spiritual functions; so the members of the Convocation declare that no measure can in conscience be submitted to by them, which does not effectually protect the Church against the exercise of such jurisdiction by the Civil Courts in time to come, and in particular fully prevent all future encroachments of the nature specified in the preceding resolutions.

V. That, in all their past contendings, the members of this Convocation have been actuated, and they trust that, in all their future proceedings, they will continue to be actuated by a deep conviction of the value and excellence of the civil and ecclesiastical constitution under which they live; and that one of the chief causes of their present anxiety arises out of their impression that the tendency and inevitable result of the recent decisions of the Civil Courts, especially if these shall be finally sanctioned as the law of the land, must be as entirely subversive of the Constitution as it is repugnant to the principles of this Church and the consciences of her office-bearers.

Second series of Resolutions passed by the Convocation of Ministers on Tuesday the 22d November, 1842, and concurred in by 354 Ministers.

1. That, while the Church most solemnly protests against the invasion of her jurisdiction by the Civil Courts, as contrary to the Word of God, the Confession of Faith, and the Constitution of this kingdom; and while, in particular, she is entitled, in the judgment of the brethren now assembled, to declare, as the General Assembly in the Claim of Rights has declared, that the assumption by the Civil Courts of authority in matters spiritual, and especially in the ordination, admission, or deposition of ministers, and the other proceedings there set forth, is in violation of the law establishing the Church, which was made unalterable by the Act of Security and the Treaty of Union; and that whatever is done in the exercise of that assumed authority, ought therefore to be held as in right or *dejure*, it is null and void and of no effect; still, whatever the nation in these circumstances might do, it is not the duty of the Church, as a kingdom not of this world, which has not and cannot have any power of the sword, or any secular dominion whatever, to plead her title thus acquired and secured to the temporal benefits of her Establishment, in opposition or resistance to the supreme power of the State, except in the way of remonstrance, protest, and serious warning.

II. That as, on the other hand, it is the bounden duty of the Church and of her faithful ministers, to represent to the supreme power of the State, the nature of the invasions of the Civil courts upon the spiritual province, so, on the other hand, the refusal on the part of the State of such a remedy as has been declared indispensable to meet the emergency, cannot be otherwise construed than as being a recognition and sanction by the State of the principle which the decisions of the Civil Courts involve.

III. That the brethren now assembled fully recognize the intrinsic authority and final jurisdiction of the Civil Magistrate, or the supreme power of the State in the exercise of all civil functions, and in the discharge of all the duty which he owes towards the Church of Christ. And in particular they acknowledge the right of the Civil Magistrate to fix the terms on which he will establish the Church, as a right which he is to use on his own responsibility, and in the use of which the Church is not entitled to resist him.

And hence, accordingly, as the Church, being essentially independent of the Civil Magistrate in her spiritual province, is not bound, and is not at liberty to conform her procedure in the government of Christ's house to the orders of the State, or of any courts of the State, against her convictions of duty founded on the Word of God, so neither is she warranted in prescribing to the Civil Magistrate, or requiring him to act according to her views, whether in the administration of civil affairs generally, or in what he does towards religion or about things sacred, as in his giving to the Church, or withholding from her, the civil countenance and support; nor may the Church resist his determination in these matters, since, in both departments of his duty, the Civil Magistrate is always bound to act according to his own conscience, under the rule of the Word of God, and on his responsibility to God.

IV. That it is the duty of the faithful ministers of this Church not to continue to receive the endowments or emoluments secured to them by the civil law, or to involve themselves in the manifold inconveniences and serious evils of a protracted struggle with the civil power, after it shall appear that the supreme power of the State, by refusing to relieve them from interference of the Civil Court in things spiritual, does thereby substantially and effectually sanction the condition which the Civil Courts would attach to their holding of these endowments or emoluments, and to which they never can submit or yield obedience, viz., the condition of subjection to civil control in matters spiritual, and of being bound, against their consciences, to intrude ministers upon reclaiming congregations.

V. That it is the duty of the Ministers now assembled, and of all who adhere to their views, to make a solemn representation to her Majesty's Government and to both Houses of Parliament, setting forth the imminent and extreme peril of the Establishment, the inestimable value of the benefits which it confers on the country, and the pain and reluctance with which they are forced to contemplate the possibility of the Church's separation, for conscience' sake, from the State—respectfully calling upon the rulers of this nation to maintain the Constitution of the kingdom inviolate, and to uphold a pure establishment of religion in the land; and, finally, intimating, that as the endowments of the Church are undoubtedly at the disposal of the supreme power of the State, with whom it rests either to continue to the Church her possession of them, free from any limitation of her spiritual jurisdiction and freedom, or to withdraw them altogether—so it must be the duty* of the Church, and, consequently, in dependence on the grace of God, it is the determination of the brethren now assembled, if no measure, such as they have declared to be indispensable, be granted, to tender the resignation of those civil advantages which they can no longer hold in consistency with the free and full exercise of their spiritual functions, and to cast themselves on such provision as God in His Providence may afford, maintaining still uncompromised the principle of a right scriptural connection between the Church and the State, and solemnly entering their protest against the judgments of which they complain, as, in their decided opinion, altogether contrary to what has ever hitherto been understood to be the law and constitution of this country.

* Twenty-one out of the above 354 adherents, added the following explanation to their concurrence:—"While disagreeing with the doctrine which seems implied in the Resolutions, that the silence of the Legislature constitutes an obligation in our conscience to regard the terms of compact between Church and State as altered—we adhere, in so far, that the silence of the Legislature, after a reasonable time, will, on the ground of Christian expediency, oblige us to leave the Establishment."

BISHOP MOIR AND THE REV. MR. DRUMMOND.

To the Editor of the Montrose Review.

Sir,—As you have admitted into your paper last week a paragraph from the Dundee Warder, containing very serious charges against me, and thus aided in circulating them, particularly in this neighborhood, I think you will readily do me the justice of inserting in your next number, the letter which I have addressed on the subject to the editor of that paper.

I am, &c. DAVID MOIR.

Brechin, Nov. 22, 1842.

To the Editor of the Dundee Warder.

Sir,—A paragraph has been pointed out to me, in the Montrose Review, copied from your paper, in which you bring against me such extraordinary charges as I cannot allow to pass without observation. I allude to an article concerning the Rev. D. T. K. Drummond, Edinburgh.

You there give a most imperfect account of the complaint against Mr. Drummond, which, at the desire of a clergyman of this diocese, I laid before the late Bishop Walker, in 1837. The complaint was, that Mr. Drummond, when residing in the neighborhood of Montrose, passed by a place of worship of the Scottish Episcopal Church, of which he was himself a presbyter, and officiated to a congregation not in communion with that Church; and, further, that he had officiated in the Presbyterian form in a chapel of ease connected with the Establisment. I quote Bishop Walker's letter to me at the time, when I say that Mr. Drummond acknowledged the truth of the first part of the complaint, and expressed deep regret for what he had done. To the latter part, Mr. Drummond answered that he was quite aware it was inconsistent with his duty as an Episcopal minister to officiate in a Presbyterian church or chapel of ease, but maintained that he had done no such thing. It thus appears, that your account of the complaint entered against Mr. Drummond is very incorrect; and that, however lightly you may be disposed to regard the matter, Mr. Drummond admitted the importance of both parts of the complaint.

You affirm that I was a principal instrument in getting Canon XXVIII. moulded into its present form, and that for the purpose of trapping Mr. Drummond. Now, to say either that I suggested the alteration of the canon, or was a principal instrument in getting it passed, is not true; and to say, that in any part I may have taken, as a member of the General Synod, in the passing of this canon, I was actuated by a desire of trapping Mr. Drummond, or any particular individual, is an assertion which I can characterise by no softer name than that of a gross calumny.

It may be a light matter to you, Sir, thus to cast about your words; but, to one who is only anxious quietly and conscientiously to discharge his duties, it is no very pleasing thing to be thus dragged before the public. So strongly do I feel this, that it is probable no attacks upon my private character would have drawn from me any vindication; but I have too deep a sense of the importance of that sacred office which I have the honor of holding in the Church of God, to allow any charges to pass unnoticed, which so materially affect that office, as your charges against me do.

Before I conclude, I must indignantly protest against your insinuations, not brought forward now for the first time, that the Church in which I serve, is opposed to vital religion, or indifferent about the extension of the great truths of the Gospel.

I ask, as an act of justice, that you will insert this letter in your next number, and that you will request all those papers, which have copied your charge against me, to do the same.

I am, yours, &c. DAVID MOIR, Bishop.

Brechin, Nov. 22, 1842.

COMMUNICATIONS.

For the Churchman.

SCRAPS FOR THE TIMES—NO. I.

When I hear of a person that he will be very liberal in his aid towards building a church, if it is placed just where his fancy or his interests dictate, but will do for it little or nothing, or perhaps even endeavor to impede it, if erected elsewhere, I am almost tempted to think that even all that he can do is paid for at *too* great a price, by having a man of such a spirit connected at all with ecclesiastical concerns.—*Bishop B. T. Onderdonk.*

I am persuaded that there is no one thing has done more hurt to the cause of God and religion.—*Rev. E. Wells, D. D.*

But our Lord, by his divine omniscience, foresaw, that in future ages many, that should call themselves Christians and profess to be his disciples, would not only become faulty themselves in not showing due respect to his Churches, but would be so far led away by their corrupt affections and judgments, as to go about to seduce others to their wicked opinions; and to prevent our being so misled or seduced, thought fit to express greater zeal for God's house.—*Ib.*

So that such rich persons as either give no-

thing, or else too sparingly in proportion to the riches God has given them, are guilty, not only of want of love and reverence for God, but even of the highest ingratitude, which is justly looked upon and condemned by the common consent of mankind, as one of the basest of vices.—*Ib.*

How many are there that lay out thousands and thousands of pounds on building themselves noble houses, and yet give little or nothing towards the building of churches! And how comes this to pass, but by the want of rich men's considering that they are by no means really proprietors, but only stewards of the riches they have in their possession, and, as such, must be strictly accountable to God, their Lord, for the management of the same?—*Ib.*

All which ought to be contributed by rich persons to the building and beautifying of churches, and is withheld by them, shall be as money put in bags with holes, that is, shall be of no real or long use.—*Ib.*

No trusty, pious man, who understands things aright, will go about to excuse himself from giving, by any pretences drawn from the faults of others; forasmuch as what he proposes principally to himself by giving, is to please God thereby. As for such as do make use of such pitiful pretences to excuse themselves from giving, it is evident that they do not act out of a principle of pleasing God, but out of a quite different principle, namely, of pleasing themselves.—*Ib.*

Ungrateful and perfidious deceiver! I speak to thee in the word of the Lord: Behold the year is now ended; give unto the Lord his reward. Redeem thyself, O man, whilst thou livest! Redeem thou thyself while thou mayest. Redeem thyself whilst thou hast wherewith in thy hands. Redeem thyself, lest if greedy death prevent thee, thou then lose both life and reward together. With what face canst thou expect an inheritance from Christ in heaven, that defraudest Christ in thy inheritance here on earth? Therefore, "Give unto Cæsar the things that are Cæsar's, and unto God the things that are God's.—*St. Augustine.*

O. of A.

For the Churchman.

To the Rev. Henry V. D. Johns:

Jubilee College, Ill., Dec. 24, 1842.

I think, my very dear sir, we ought to be guarded on both sides of the important questions now agitating the bosom of our once peaceful Church.

I am with you entirely in opposing the doctrine of *transubstantiation*, and the consequent blasphemy of the sacrifice of the natural body and blood of Christ in the mass, and the abominable idolatry that flows from both.

But I am not with you in saying that you are *no priest*, and as such have no more authority than your lay auditors. If I were of this mind, I should respectfully request you to transmit, or rather to *remit*, your letters testifying that I had been the humble instrument of admitting you to the order of *priesthood*.

Dear, very dear brother, allow me to say, what I think it my duty now to say, as a truth deeply impressed on my mind, that there *never* was but *one priest*, even Jesus Christ; but one sacrifice, even his own self—the one only victim, offered by himself once for all; but one atonement, made by his agonies for sin in the garden and on the cross.

In this view of the truth, the blessed Saviour is the Gnomon: in the morning he has his shadow in the patriarchal and Jewish ordinances; in the evening he has the same in the Christian ordinances: in the former the priesthood—in the latter the same priesthood; both appointed by God—of course bearing a divine commission. As *ambassadors* of God to a sinful world—nothing in themselves but *magnifying their office*, which to assume by the people is sacrilege; and what must it be when thrown to them as nothing worth?

Guard, therefore, I entreat, your expressions.

My dear sir, you are a priest, ordained to *commemorate* what the Jewish priest did *anticipate*. The latter, with his bloody victim, had no value but as he looked forward to Christ, the Lamb of God slain from the foundation of the world. The former, (I mean yourself,) as ordained of God, have no value in your ministrations, but as you commemorate his dying love once for all manifested by his death and sufferings on the cross. To do this, *you* are *commissioned* as much as he: both are called of God, as was Aaron.

In short, God never accepted a sacrifice as "*atoning*" *in* and *of* itself, either before or since the sufferings of his Son on the cross. The Jew, who supposed it was in his *victim*, and the Romanist, who believes it is in the *mass*, are equally out of the way; but not equally culpable. The former was in darkness under the law; the latter enjoys the full light of the Gospel diffused by the coming of the Messiah. For this reason, the sin of the Romanist is exceedingly sinful.

I make these remarks, having observed in many late writings what I think an error. Many take it for granted, that the Jewish priesthood and its bloody sacrifices did atone for sin. Whereas neither the blood of bulls nor of goats, nor of rams on a thousand hills, nor even the blood of the Lamb of the passover, that liveliest type of the suffering Jesus, did make any atonement for sin in the sight of God. The same may be said of the unbloody offerings under the Gospel. Nothing atones for human guilt, in the breach of divine law, but the bloody agonies of the Son of God, when the eternal Father laid on his guiltless head the sins of a perishing world.

To commemorate this one great atonement, a priesthood is as necessary as the same was to anticipate it.

Stir up, therefore, my dear son in the Gospel, the gift of God which is in thee by putting on of my hands. Keep this as the apple of your eye. Yea, exercise it always with a single eye to the glory of God and the good of perishing souls. Remember that your authority, given unto you by the grace of God in your ordination, is a sacred talent, for the use of which you will have to give strictly an account at the great and dreadful day.

That you may do it with joy, and not with grief, is the prayer of as good a friend as you have on earth, even the aged Bishop once of Ohio, now of Illinois.

Philander Chase.

For the Churchman.

THE EPISCOPAL FUND.

Mr. Editor,—There have been rumors floating about the city for a day or two past, that the Episcopal Fund of this diocese will fall short this year of its usual returns, more than *one thousand dollars*. Is this true? And if so, has this fund also been impaired by the dishonesty, or imprudence, of institutions to which it has been intrusted? These are mere rumors, it is true; but as they involve consequences of importance to the Church in this diocese, it seems to me that if incorrect they ought to be promptly contradicted, or if true, the reasons promptly given, the deficiency accounted for, and the whole subject at once laid open to the inspection of the

Diocese.

THE CHURCHMAN.

SATURDAY, JANUARY 14, 1843.

Union of Protestant Sects against the Church.—We lately inserted in our paper an editorial article from the New York Evangelist, accompanying it with a running comment, simply to let our readers see the *temper* of a portion of the dissenting press. It is painful to dwell on this theme; but we deem it important to apprize our readers of the existence of such feelings, the more so as they are threatening to show themselves in an organized system of hostility.

This is no new thing in the history of our Church. She has always been, in this country, a suffering witness to the truth. Her lot has been cast from the beginning among a people who talk much of the Bible, but know little of its meaning; and the errors against which she has borne her testimony, though less degrading than the errors of heathenism, have been more insidious, and have subjected her to a persecution differing rather in its measure than in its spirit from that to which the primitive martyrs were subjected. We must not expect to fare better than our fathers; and should be thankful if we are enabled to bear the like contempt, reproach and obloquy, with a good degree of their patience and humility.

It cannot be doubted that God has of late been especially gracious to our Church. Many causes have combined to draw attention to her distinctive principles, and to conciliate for them, at least in their practical operation, the approval of the wise and good among other religious denominations. One of the chief of these causes has been, that the religion which dates from the Reformation, and which is the boast of all the dissenters in our country (Romanists excepted) has practically emptied itself of the Christian spirit of unity and concord, and has, to a great extent, run out into formal heresy and infidelity. The extinction of false lights has rendered more easy and sure the perception of the true. Another cause has been, that holy men have been raised up, by the good providence of God, at this critical juncture, in our mother Church, to deliver the testimony of the Church with such power and clearness as carry unwonted conviction to the conscience. The consequence has been, a more earnest and intelligent renewal of the testimony which the American Church has ever steadfastly borne to Catholic truth. These tokens of God's favor towards us have excited against us the animosity of those who ought to be our friends, and on whose cordial co-operation we have a right to count in our opposition to Popery and Infidelity.

In the New York Evangelist of December 22d, we find the following:

"*Union against Oxfordism.*—The Christian Advocate and Journal, in its leading editorial of last week, thus exhibits the necessity of a general combination of all evangelical Churches against the heresies of Oxfordism, and in defence of the cardinal doctrine of Justification by Faith."

We have already said that we do not deny the cardinal doctrine of Justification by Faith. What we deny is the popular and demoralizing delusion of Justification by a *dead* or *empty* faith; but Justification by a *living* or *formed* faith we steadfastly maintain and teach. A practical illustration of the doctrine which we oppose and which the "Union" will tend to uphold, may be seen on our first page in the article on "Wesleyan Methodism."

We now proceed to the extract from the Methodist journal:

"We have said that the times call for unity of spirit and effort among the evangelical Churches. Never did Popery struggle harder for universal dominion than it does now. It is a struggle for existence, for Romanism cannot maintain its present position. The blaze of light which has been thrown upon Europe from this country, has greatly illuminated even the vassals of the Pope, with respect to the unholy alliance of Church and State. The American Protestant Churches have shown that Christianity can sustain itself without any aid from the secular arm. That churches can be planted, and the ministry supported, upon the voluntary principle, better than by tithes levied and collected by the civil government; and our example is not lost upon Europe. If it be said that Popery thrives here upon the voluntary principle, as well as Protestantism, we answer, It is a mistake. The magnificent edifices for churches, monasteries, and colleges, which are reared up among us by magic, are created by funds from abroad." * * *

We do not censure our brethren for styling the constituent members of the proposed Union, "The Evangelical Churches." It is a convenient term for designating certain religious denominations which unite, as they think, in the exclusive or at least the pre-eminent profession of the pure Gospel; and we are far from charging them with a spirit of exclusiveness, bigotry and arrogance for the use of it. If well applied, the title is useful, if ill, it is harmless; in either case it is convenient; and though we are not inclined to apply it to them ourselves, yet we take no offence, and believe none is meant, by their self-appropriation of it. Why is not this feeling reciprocated? Why should those denominations who style themselves "The *Evangelical* Churches," reproach another with arrogance for being content with the more simple and modest designation of "The Church?" Is it really the arrogance or the truth of our claims, that pinches?

"That Christianity can sustain itself without any aid of the secular arm," was shown by the Church of Christ before Protestantism and Popery had a being; so that the boast in this respect in behalf of "The American Protestant Churches," is unmeaning. And as to Popery, if it do not thrive in this country, no thanks to the shameful divisions and schisms of Protestants.

The Methodist journal continues:

"But the Romanists are not the only avowed enemy with whom true Protestants have to contend, nor the most dangerous enemy either. We consider the semi-popery of Puseyism, as developed in the High Church doctrines of a large portion of the ministers of the Protestant Episcopal Church, as quite as inimical to Gospel truth, and far more insidious than unqualified Romanism itself. Its doctrines sap the very foundations of our holy religion, and yet they are so disguised that few, even of their own laity, are aware of their danger. The 'Bishop of Maryland,' save the mark! yes, the 'Bishop of Maryland' has, however, nearly thrown off the mask, and he shall have our best endeavors to finish what he has left undone. The indiscreet prelate has been precipitate; but his discourses are before the world, and we appeal to all the evangelical ministers, in and out of his Church, to unite in preventing the consequences of the dangerous doctrines he avows, and declares to be the tenets of the only true Church."

That the Romanists have connected very dangerous errors with the doctrine of the Priesthood and Sacrifice in the Church we readily allow, and Bishop Whittingham has strongly affirmed; but this total denial of the doctrine is a plain admission on the part of those who style themselves "The Evangelical Churches," that *they* have *no* priesthood and *no* sacrifice; a state of religion worse than heathenism (for even heathens hold to a priesthood and sacrifice) and the same *in terminis* with infidelity.

It is charity to believe that these "Evangelical Churches" and "true Protestants" represent themselves, through ignorance and passionate declamation, to be in a worse state than they really are. But leaving this to their better judgment, we pass to their proposed league:

"We appeal to our sister Churches, and ask, whether this is a time for disputes and bickerings among ourselves about speculative doctrines, when the very fortress of our common hope is besieged by an enemy that gives no quarter; who assumes the right to impose upon us both his creed and his ecclesiastical polity by divine authority; and who, taking from us the Bible, and the right of private judgment, offers us his traditions in the one hand, while he holds in the other the awful anathema and exclusion from the pale of Christianity.

* * * * * *

"Meantime let us unite for the defence of our common faith, and rejoice together, whoever may be most successful in pushing the battle to the gate."

Here is another disclaimer in behalf of the "True Protestants" and "The Evangelical Churches," of all right to bind their creed and ecclesiastical polity on the consciences of men by divine authority; a plain confession that their creed and polity are destitute of divine authority. Strange that these good brethren should wax so wrathful at us for statements the truth of which is so thoroughly instilled into their own minds that they cannot avoid betraying it even when it is most their interest to conceal it! They constantly keep the point of the sword at their own throats, and offer us the hilt. Can anything be more absurd and contradictory than that men should pretend to preach in the name and by the authority of Christ, and demand of their hearers faith and submission to the ordinances of God, and yet in the same breath proclaim that they have no creed and no polity binding on the conscience by divine authority? Most true it is that the Church of the living God assumes the right to bind her creed and her polity on the consciences of men by the sanctions of divine authority; and well she knows that the mushroom combinations formed against her, and in opposition to this divine authority, must perish, and their devices come to nought.

The proposal of the Methodist is thus responded to by the Presbyterian:

"We trust that every religious journal in the land will heartily unite in this expression of Christian feeling. Permit us to suggest that the only definite and efficient course is to unite against *prelatical assumption and usurpation*, and the great pernicious error of *baptismal regeneration*. Overthrow these, and Puseyism and Romanism will be overthrown also. Let these remain, and though you cut down the briars and thorns of Oxford and Roman heresy, they will certainly spring up again, and grow as vigorously as ever. Why then shall not all unite upon these points—and write on our common banner, 'Obsta principiis!'"

We wait in patience for the rains to descend and the wind to blow; assured that though they beat violently, they can never injure the house which is founded on the rock.

Whether the Low Churchmen are to be admitted to a participation of this solemn league and covenant, seems to be a moot point. The editor of the Evangelist is inclined to make a virtue of necessity, and advocate their exclusion:

"We are aware that some Episcopal brethren would be glad to have us pass over these assumptions as a small affair, and confine our opposition to Oxfordism alone. They must excuse us from following their course. If, indeed, it is a small matter, why do *they* shut us out from the sacred desk? Why do they unite with the High Churchmen in declaring all our ordinances invalid, and even the Lord's Supper, as administered by our ministers, an act of profanation? Is it indeed a trifling thing? Is it a matter of no consequence, whether grave and venerable men lend their influence to teach the people that the great majority of their ministers are usurpers of the sacred office? Is it a matter of no moment, that those who call themselves evangelical men, turn their backs deliberately, calmly, and perseveringly upon those whom the Head of the Church commands to preach the Gospel? Is there no guilt and danger in thus impeding their labors? Is there no responsibility incurred to the Saviour, in thus consenting to an ecclesiastical *regime*, which says to the ministers of Christ, be silent, and to his prophets, prophesy not?"

On the other hand, one of his correspondents thinks it important to secure their co-operation:

"HIGH CHURCH AND LOW.

"*Messrs Editors*,—In securing that enlarged and liberal spirit in the Episcopal Church, by which the pious of every name can go forward in the great work of saving the souls of men, I think it is of the highest importance to appeal to *individuals*, rather than to the denomination in its *collective* capacity. A simple appeal to Episcopalians *as such*, can produce but little effect. The term is too indefinite. The Low Church, or evangelical party, of whom Rev. Drs. Cutler, Milnor, Goddards, Child, Hawks, Tyng, Suddards, are the worthy representatives, who are ready to co-operate with their brethren, should be addressed—whom the High Church party regard with fear and distrust; and according to the tactics of Napolean, the Puseyites can be used up in detail, and their influence be much curtailed."

However this question may be settled, the framers of the league may be assured that *they* will find High and Low Church united in one solid phalanx. The opposition of Low Churchmen to Catholic principles is a mere matter of *feeling*; in point of *fact* they are bound to acknowledge the very principles which they condemn, and to follow the course marked out by them. *Practically* they stand on the same ground with ourselves, acknowledging the creed and polity of their Church to be of divine authority; and utterly incapacitated from performing any act which goes to show that men, as an ordinary rule, are in a state of justification before God without the intervention of the divinely instituted priesthood and sacraments. Hence their sympathy with Protestant dissenters, and their opposition to their High Church brethren must forever spend itself in words. In *practical* questions we are one, bound together by the authority of our common mother, the Church; and the more the Dissenting union is pushed, the more the Church union will be manifested; for Low Churchmen will then be made to *feel*, what they cannot or will not *see*, that their High Church brethren are making the very ground they stand on, and working on the maxim *Sic vos non vobis*. A remark which applies in a good measure to all Protestant denominations; whose really effective strength, relatively to Romanism, will be found in the High Church principles which they blindly oppose, sometimes in pompous strains of prose, and at others in soft notes of poesy; as for instance, in the following apostrophe to Oxford, clipped from the New Year's Address, for 1843, of *The Presbyterian* proper:

"Fair city, by the pious Alfred built,
That science sage might find a peaceful home,
And pure religion light her sacred lamp,
A beacon to direct and cheer the land!
O! sainted spirit of the mighty dead,
How would'st thou weep to see the sacred halls,
By thee devoted to the Triune God,
Now made the very nurseries of deceit!
O! couldst thou gaze on all her chambers dark,
And those her ancient men, who solemnly
Gave up themselves to God; and see them now,
Each man with glowing censer in his hand
Offering up incense vile, until a cloud,
Too dark, too baleful long to be confined
To where it rose, at length o'erspread the land,
And other ocean spreads, and every breeze
Still stronger brings its pestilential breath,
Till our own fair, and free, and happy land,
Has learned to kindle fires as false, as foul!"

"*Romish Blasphemy.*—We mentioned in our last that the Rev. Dr. Wiseman, on his return from Rome, was lately made the bearer of a handsome crucifix, blessed by the Pope, and sent as a mark of special regard to John Hardman, Esq., Sen., of Handsworth. This present was accompanied with a formal document, of which we subjoin a literal translation, as it appeared in the various London papers. 'The undersigned, Secretary of the Holy Council for the Propagation of the Christian name, having, in an audience granted August 28, 1842, laid before his Holiness Pope Gregory XVI., the numerous and splendid benefactions with which J. Hardman, Esq., has enriched the Catholic Church in the central district of England, the Holy Father has graciously imparted to him and his relations, connections to the third and fourth degree inclusively, a plenary indulgence at the hour of death, to be gained by devoutly invoking the most holy name of Jesus mentally, if he cannot orally. To Mr. Hardman also is imparted a plenary indulgence, as often as he shall piously and devoutly receive the sacraments of penance or the holy Eucharist. His holiness has also directed that this formal document of these privileges bestowed on Mr. Hardman should be transmitted to England as a public testimonial of the peculiar good will and gratitude of the Holy See towards an individual of distinguished merit.—J. A. Edessen. Given at Rome from the office of the Sacred Congregation of the Propaganda, Aug. 31, 1842.'"—*The Birmingham Advertiser.*

The Catholic Herald copies the above from our columns, and says to us:

"Is it too much to ask our brother wherein the blasphemy consists? Is it in encouraging by spiritual favors the invocation of the name of Jesus, or the reception of the Christian sacraments?"

Certainly not; neither too much to ask, nor too much to answer; but before we answer, we must distinguish two essentially different meanings of the word *indulgence*.

An indulgence sometimes means a relaxation of canonical penance. To explain: when an offender has been debarred from the higher privileges of the Church, and has been required to perform certain acts as proofs of his penitence and in order to forgiveness, the abridgment of such penitential discipline by the Church *before* she pronounces the absolution of the offender and readmits him to her communion, was anciently called an indulgence.

Essentially different is the use of the word in modern Rome. On her theory, *after* sin is remitted as respects its *eternal* penalties, there still remains an amount of *temporal* punishment due, in this life or in Purgatory, to the *justice* of God; the remission of a part or the whole of which temporal punishment is, in the theology of modern Rome, an indulgence. The fund from which this remission is derived consists of the merits of Christ, in conjunction with the sufferings and merits of the saints;* (both which together make up the complete ransom* for the sins of the world;) and the application of it is entrusted (not to the priesthood, to be dispensed on the terms of the Gospel, but) to the Pope, to be dispensed to such persons and on such conditions *as he pleases*; it being of course assumed that the persons are in a state of grace and the conditions agreeable to the new law.

Indulgences of the former kind, as practised in the primitive Church, we regard as a suitable part of Christian discipline; it is to indulgences of the latter kind that we sanctioned the application of the word *blasphemous*; and as our reasons for this sanction are asked, we proceed to state them.

1. In the first place, indulgences, in the Romish sense of the term, suppose that Christians, who are in a *justified* state and living in intimate communion with God through Jesus Christ, are *at the same time* bound *to satisfy the justice of God* by the endurance of penal torments during this life, and for a long time, it may be thousands of years, after this life is ended. In this light they are disparaging to the atonement of Christ, (which has satisfied the divine justice and averted from the justified the penalties of sin,) and in so far blasphemous.

2. In the next place, such indulgences suppose the sufferings of the justified, during the present life, to be the inflictions of divine justice for the punishment of their sins, instead of trials assigned in mercy to prepare them (if duly used) for greater perfection in this life, and a higher reward in the life to come. This view also we consider as disparaging to our Saviour, and in so far blasphemous.

3. In the third place, these Romish indulgences are an imposture. Even if there be such a thing as temporal satisfaction due to the justice of God *after* the remission of sin—which we deny—still there is no warrant for the remission of these temporal penalties by the Church. The Apostolic commission authorizes the Church to pronounce, on fixed terms, the forgiveness of sins; but the remission of sins is no part of an indulgence; nor indeed are indulgences permitted to be dispensed by the priesthood. The power of granting them, therefore, is not contained in the Apostolical commission.

What aggravates the matter is, that there is not only no authority in the Holy Scriptures for these Romish indulgences, but no adequate authority of any kind to which a Romanist himself would have us appeal for the final adjustment of controversies. On this, as on many other points, we respect the language of the Council of Trent, while we abhor the doctrines and practices of which the policy of the court of Rome has made that language the cover. Indulgences, as explained by Bishop Kenrick in his treatise on Justification, and other divines of the Roman communion, are *not* enjoined even by the Council of Trent; they are sheer imposture: and imposture in the Church we consider to be blasphemous.

4. And once more, indulgences substitute unchristian motives of conduct in the place of Christian motives; and are used to obtain money under false pretences; and on these accounts are blasphemous.

The motives of a Christian living in a justified state, are love, joy, gratitude, and a respect to the gracious recompense of reward; and a fearful desire to prove the reality of his repentance, and the life of his faith, lest he should ever be found wanting in those graces which are essential to the preservation of the gift of justification bestowed on him in baptism.

Now be it observed, it is only to Christians in a justified state, or to those whose sins *are* remitted, that indulgences are granted. And what are the motives which are addressed and cherished by indulgences? The fear of penal torments of indefinite duration in this life and after this life is ended; a desire to avert the punishment of sins from one's self or one's friends in this world and still more in Purgatory; and a dependence on the Pope to avert these penalties by the application of the merits of Christ and the saints *on terms* (so they are lawful) *of his own creation*. This is to reduce the justified Christian to the very bondage from which Christ came to redeem him; to foster in him a reliance on another Saviour; and to subject him to motives which are proper to the impenitent and the heathen.

The Romanist is indeed careful to say (and it is fair that this should be remembered) that sin, as to its *eternal* penalties, is remitted to all those to whom indulgences are granted, and that the indulgences are granted to avert only the *temporal* penalties of sin. But as these *temporal* penalties are of *indefinite* duration and of *immediate* concernment, and consist in the most exquisite tortures,† we contend that the tendency of the system is practically to discourage, and in a great degree to extinguish, the motives by which justified Christians should be governed, and to substitute a class of unchristian motives in their place.

That Romish Indulgences have been and are systematically plied for the purposes of gain, to the great scandal of Christendom, is a fact which no Romanist will venture to dispute; and as the foundation of the doctrine of indulgences, *viz.*, the power to release from temporal penalties due to *remitted* sin, is a mere figment, it follows that the system of indulgences is practised for gain under false pretexts, to the shameful delusion of thousands of pious and trustful Christians.

That indulgences are ostensibly conducive to good ends, we readily allow; since this is only to say, in other words, that the conditions on which they are suspended are, in themselves, agreeable to the law of Christ. We charge the blasphemy on the *grant*, not on the *conditions*. Of course it is a good thing devoutly to invoke the name of Jesus, and devoutly to receive the sacraments: the blasphemy is, that the Pope of Rome, without the warrant of Scripture or Catholic tradition, or even the requirement of the Council of Trent, should pretend, on these conditions, to avert the punishment of sin from those whom the priesthood *has* absolved from sin; and whom, therefore, (if the sentence of the Church on earth is ratified in heaven,) Christ himself *has* delivered from punishment by the effusion of His own most precious blood. And to offer this liberation from torments as a motive to good works, and to keep the duration of the torments shrouded in mystery, that the motive in each case may be constantly operative, is to cumulate affronts to God with guile to men. Most earnestly would we commend this subject to the consideration of intelligent Catholic laymen in communion with Rome; and most deeply do we regret that the learned and faithful priests of that communion are so straitened that they cannot and dare not denounce those *Papal* abuses which even *their own Catholic* authorities allow them to condemn.

We regret to be obliged to speak thus of any body of professing Christians; but as the question was fairly asked, we felt that it should be frankly answered. We have much more to say on the subject in reply to further questions, should any further be put.

* Lest the above expressions should be thought exaggerated, we annex the following extract from Bishop Francis Patrick Kenrick's Treatise on Justification, p. 195.

"The merits of Jesus Christ have always been regarded as the inexhaustible source whence all graces flow, and in virtue whereof all power is exercised. The bishops offered these to divine justice in satisfaction for the debt, from which, in the name of Christ, they released the sinner. Yet a motive for the exercise of the power being drawn from the sufferings of the martyrs, who at an early period interceded to obtain it, the Church deemed it no derogation to the merits of Christ, which she proclaims to be infinite, to offer at the same time, in behalf of her weak members, the sufferings and merits of the saints in conjunction with those of our Redeemer. This was done, not to supply any deficiency in the atonement of Calvary, but as a motive for its application. The merits of the saints take also the character of a partial ransom, deriving its value from those of

† The punishment inflicted on the justified in the next life is held by the best Roman divines to be, as respects the sense of torment *the very same* as is inflicted on the damned in hell. "Est illa ipsa pœna sensus, quam in Gehanna pati debuisset peccator," says Cardinal Cajetan, as quoted with approbation by Cardinal Bellarmine De Pœniten. Lib. iv. cap. 1. E.

Proselytism—again—Our brother of The Churchman is informed that he *does* "rightly understand" us. Such an admirable letter as he publishes in his last, on Church Unity, we *should* "approve," even though addressed to "a person quietly reposing in the faith of another denomination." If it is proper to use sound scriptural arguments to *keep* one in the fold of our Apostolic Church, it must be no less proper to use similar means to *reclaim* and *bring back* Christ's wandering sheep.—*Banner of the Cross.*

We are sorry to hear this; for we should consider the sending even of this "admirable letter" to persons or families of known opposition to its views, and standing to us in no special relation which would justify the act, to be indiscreet and obtrusive. We have no wish that the schools and families of our Church should have tracts thrust upon them by other denominations, nor can we approve in ourselves the conduct which we condemn in others. A Churchman, we think, should leave these arts and appliances to such persons as move in the traces of the American Tract Society: if not from principle, at least from prudence; for he may rely upon it that, if the principle is once established and the race started, where he sends one tract to Presbyterians, Methodists, Baptists, &c., to explain the Notes of the Church, they will send him a thousand in return to show that the very phrase is rank Popery. We had really hoped that the worthy editor of the Banner would, on reflection, agree with us in the opinion that the Church should be above such Quixotism, and that her ministers should be content to minister *directly* to those whom the Providence of God has placed under their charge or moved to seek instruction from their lips. But since he deliberately approves of an act in contravention to this principle, and sanctions the obtrusion of High Church tracts on those who are known to be strongly averse to their reception, we are not surprised that he should "agree" with his Romanist neighbor in condemning our sentiments on religious proselytism.

We would not be understood to sanction a spirit of indifferentism, but rather to commend a prudent "reserve in the communication of religious knowledge." Those who are "in the fold," and those who from without intimate their willingness to follow our guidance, may be presumed to be duly prepared for the reception of religious truth. When we have special reason to think that those who have *wandered* are in a similar state of preparation, we may then freely dispense to them the truth which we have to impart, with the assurance that our efforts for their recovery will be welcomed, and with the hope that a blessing is in store for them. Till then we are content to cherish the hope that the members of other religious societies may act up to the measure of light which God has given them, and to "rejoice with trembling" in our own lot, lest they should at last rise up in judgment against us of whom (if more is given) more will be required.

We have received the "Proposals," by H. Huntington, No. 180 Main-street, Hartford, for the publication of the introductory volume of Dr. Jarvis's Work on Ecclesiastical History, and shall endeavor to make room in our next for the circular appended to them. Meantime we would entreat all the friends of the Church and of sound learning to forward their subscriptions. The introductory volume is a complete work of itself, and is entitled "An Inquiry into the True Dates of the Birth and Death of our Lord Jesus Christ," &c. The price to subscribers will be three dollars; to non-subscribers, four; the volume to be an octavo of from 550 to 600 pages.

We have received a Pastoral Letter addressed to the congregation of Grace Church, Jamaica, and another to that of St. Paul's Church, Syracuse, by their respective rectors.

We are glad to see such pamphlets as "A Letter addressed to a candidate for the Ministry, at his request, on the subject of Ordination," by the Rev. W. D. Wilson, of Vermont.

Lessons on Shells, *as given in a Pestalozzian School. By the author of "Lessons on Objects" Illustrated with plates drawn from nature.* Third American edition, with Notes by I. Cozzens, Esq., Librarian of the N. Y. Lyceum of Natural History. In 1 vol. 18mo. New York: Published by Charles J. Folsom, No. 40 Fulton-street, corner of Pearl. 1842.

Mexico in 1842: *A Description of the Country, its natural and political features; with a sketch of its history, brought down to the present year. To which is added, an account of Texas and Yucatan; and of the Santa Fe Expedition. Illustrated with a map.* New York: Charles J. Folsom, 40 Fulton, corner of Pearl-street; Wiley & Putnam; Robinson, Pratt & Co. 1842.

The titles of the above volumes sufficiently explain their design. The description of Mexico, Texas, and Yucatan, appears to be a substantial and well-timed publication; and the other volume seems equally fitted to impart information on the subject of which it treats.

The truly apostolic letter of Bishop Chase will have great weight; particularly with that large class of persons who invert the rule of Tertullian, *Ex personis probamus fidem, non ex fide personas.*

Bishop Onderdonk's Lecture to Candidates for Orders, and Young Men expecting to become Candidates, intended to have been delivered last Sunday evening, was omitted on account of the inclemency of the weather. It is postponed until to-morrow week, the third Sunday after the Epiphany, 22d inst.

CLERICAL CHANGES.

Bishop Onderdonk has received from the Church-wardens of St. Andrew's Church, Walden, Orange county, the canonical certificate of the election of the Rev. Horace Hills, jun., to the rectorship of the parish.

The Rev. Alvah Guion, having changed his residence from Ohio City to Norwalk, in the same diocese, requests that letters and papers for him may be addressed to the latter place.

For the Churchman.

DIOCESE OF VERMONT.

On Thursday, the 29th ult., the new and beautiful church, recently erected in the village of Montpelier, Vt., was duly consecrated to the service of God, by the Rt. Rev. Bishop Hopkins. Some eight or ten of the clergy were in attendance, robed in their surplices; whose number and appearance, thus appropriately clad, added much to the interest and impressiveness of the services. A large number of persons was present, and the whole occasion proved one of much interest. The church is a neat and handsome edifice, of the Gothic style, and built in as strict accordance therewith as the nature of the structure (it being of wood) would permit. Though small, yet it has (what no church, be its size what it may, should ever be without) *a middle aisle*; the side aisles running round on either hand close to the wall, the pews being wholly between them and the middle aisle. The chancel is partly made by a fine and large arched recess in the wall, having at its rear a large window, covered with a richly colored transparency, painted in imitation of the old windows of stained glass. As the light passes through this, it is made very mellow and pleasing to the eye, and adds much to the beauty and solemnity of that portion of the building. The arrangement of the chancel is somewhat peculiar, it being that recommended by Bishop Hopkins, and now found both in his own parish church and in some others in his diocese. The altar stands alone in the middle, detached from the wall, and far enough from it to admit both of passing around it, and also to have the bishop's seat (when he may be present) placed behind it: according to the primitive plan in this respect. The pulpit, which is small and low, stands upon the extreme right, against one of the sides of the arched recess spoken of. Opposite to it, on the other side, is a small lectern or reading stand, just large enough to hold the Bible, and from which the lessons are read. There is no reading desk. The service is performed at the left side of the altar; the minister kneeling at it in prayers, and turning to it in the psalms and other like portions of the service; and at no time facing the congregation, save when addressing them, or when reading the lessons. When performing the ante-communion service he of course passes round to the other or right side of the altar: that being the place indicated for this purpose by the rubric.

The plan for the building was furnished by the bishop, and, as might justly be expected from that source, is very appropriate and beautiful. Its erection is due to the zeal and liberality of a few spirited individuals, and is highly creditable to their exertions. A parish church is thus established at the seat of the state government in Vermont, where it has been long and much needed; and it is to be devoutly prayed for by all true lovers of Him and His Church, that the Lord will not only bless this new and interesting parish with prosperity within itself, but also make it instrumental in promoting the increase and good of His Church throughout the state generally.

It should be added, with reference again to the services of the consecration, that their interest and effect were very much heightened by having the psalm, required to be recited by the bishop and clergy, as they enter and pass up the aisle of the Church, *chanted* by them instead of read, as is usually done. It was chanted by the bishop and clergy responsively, using one of the Gregorian tones *in unison*, as recently published by Mr. Sparks, of New York: the bishop singing one verse, and the clergy responding to him. No one can have failed to observe how the effect of this portion of the consecration service is usually lost, from the circumstance that the voices of the procession of the clergy (when they only *read* the psalm) are smothered by the density of the crowd assembled on such occasions. But when their voices are raised in the tones of a simple and solemn chant, the house is hushed in stillness, and every ear hears and every heart made to feel. It is earnestly to be hoped that the clergy will be so aroused to the very important matter of acquainting themselves practically with the music of the Church, (which all in duty to the Lord ought to do,) that they will be duly prepared on all occasions of His public worship to set forth the services of His sanctuary in "the beauty of holiness."

DIOCESE OF MASSACHUSETTS.

On Tuesday, the 27th of Dec., being the Festival of St. John the Evangelist, in St. Paul's Church, Boston, the Rt. Rev. Bishop Griswold admitted Mr. John S. Davenport, lately a minister of the Congregational denomination, and Mr. Ferdinand E. White, Jr., A. M., an alumnus of the General Theological Seminary, to the holy order of deacons. Prayers were read by the Rev. Mr. Clark, of Grace Church, and the sermon was preached by the bishop. The candidates were presented by the Rev. Dr. Eaton.

Renunciation of Popery.—A late Drogheda paper states, that within the last month upward of one hundred Irish teachers have publicly abjured the Church of Rome, and received the sacrament in the church of Kingscourt, according to the rites of the Church of England.

TO CORRESPONDENTS.

"A Layman" is received.

The letter of the Rev. E. M. Johnson to the Rev. Dr. Cutler, in our next; also, another Letter from Montpelier and "G. H. H."

INTELLIGENCE.

DIOCESE OF NEW JERSEY.

On Wednesday, Dec. 21st, Feast of St. Thomas, in St. Mary's Church, Burlington, the bishop admitted the Rev. Alfred M. Loutrel, and the Rev. J. Elliot Thompson, deacons, to the holy order of priests. Morning prayers were read by the Rev. Mr. Patterson; the candidates were presented by the Rev. Mr. Germain; the exhortation was made by the Rev. Mr. Prescott: and the bishop was assisted in the holy communion by the Rev. Mr. Tanser. There were also present, the Rev. Messrs. Burroughs and Frazer, and the Rev. Mr. Hallowell, of the diocese of Pennsylvania. They all united with the bishop in "the laying on of hands." The Rev. Mr. Loutrel is the minister of St. Paul's Church, Patterson. The Rev. Mr. Thompson is a missionary officiating in St. George's Church, Penn's Neck, and Zion Chapel, Moravia.—*Banner of the Cross.*

DIOCESE OF MICHIGAN.

On Sunday evening, December 18, the Right Rev. S. A. M'Coskry, D. D., confirmed 10 persons in St. Paul's Church, Detroit, of which he is rector. A new parish has just been organized, under the name of St. Thomas, in the village of Truazo, Wayne county. Several Episcopal families reside there and in the neighborhood. For some time they have been kept to

gether by lay-reading alone, owing to the impossibility of procuring ministerial services for them; but for the last few months the bishop, or the Rev. Charles Fox, has visited them once a fortnight, and collected a flourishing congregation, with every prospect of success and stability. A good lot and a handsome Grecian church edifice, nearly completed, have been presented to the parish by Major Truax, the chief proprietor of the village, and it is expected that the building will be ready for services early in the spring. If a missionary could be procured and *supported* for a short time, no doubt could exist, (it is said by our esteemed correspondent,) as to the certainty of founding a good and valuable parish in the place.—*Banner of the Cross.*

Monumental Church, Richmond.—Rev. Nicholas P. Tillinghast, an alumnus of the Theological Seminary of Virginia, has been elected the assistant minister of this church, and entered on the discharge of his duties in this large and important parish on the first Sunday in December.—*So. Churchman.*

Modern Roman Church Music.—A set of Quadrilles has been manufactured out of Rossini's *Stabat Mater.* The fact is, that the modern music of the Roman Catholic Church (which is pronounced to be so attractive and beautiful that Protestants leave the far better music of our cathedrals to listen to it) is all operatic in its character, and furnishes abundant materials for secular use.—*English paper.*

NEW CHURCH IN STAFFORDSHIRE.

The following is a description of the justly admired new church at Hartshill, Stoke-upon-Trent, Staffordshire, built and endowed at the sole expense of Herbert Minton, Esq., who has also erected a handsome parsonage in connection with it. So spirited an undertaking we scarcely ever heard of, and hold it up as worthy of imitation. In these days of dissent and opposition to Church principle, it is well that such a noble instance of generosity should be recorded. The form and arrangement is that of the simpler of the ancient parochial churches, consisting of a chancel of good proportions, a nave, aisles, south porch, and western tower with spire. The style is taken from the later specimens of the early English, in which the window tracery consists principally of circles, as those in the nave of Lichfield Cathedral. The details are carried out in a plain and simple manner, but the general proportions of the building and their similarity to those of the majority of ancient churches, give it a more ornamental appearance than is frequently obtained by much more elaborate workmanship. The external beauty of the church is also much increased by the boldness of its site, and by the exquisitely appropriate tint of the stone of which it has been built. The spire is of light and elegant proportions, and is a most conspicuous object from almost every part of the surrounding country. The interior is perfectly open and unobstructed by galleries, excepting a very small organ gallery projecting slightly beyond the tower arch. The nave is fitted up with open sittings with carved stall ends, and the chancel is left entirely free from any fixed seats. The nave has a simple but elegant grained roof, with a good clerestory. The most striking features, however, in the interior, are the tile paving, and the ceiling and painted windows of the chancel. The paving throughout is of encaustic tiles, made out of Mr. Milton's manufactory, in imitation of those used at cathedrals and ancient churches consisting of symbolical, ornamental, and heraldic devices; and for beauty of execution and arrangement, and for variety and richness of pattern, exceed, it is said, anything of the kind which has yet been executed. Those in the chancel have a rich orange enamel upon the inlaid patterns. The ceiling of the chancel is of a maltangular form, divided by wooden mouldings into panels, which are fitted in by tiles of a rich blue, studded with stars of gold, in imitation of the decorated ceilings of some early churches, and when seen in combination with the enamelled floor and the stained windows, presents a richness of effect seldom attained in modern buildings. The windows in the chancel, five in number, are entirely filled with stained glass. The general patterns are of a simply ornamental kind, in accordance with old windows of a corresponding date, but the tracery contains symbolical devices, those in the eastern window bearing reference to the Holy Divinity, and those in the side windows to the four evangelists. These windows have been executed by Mr. Ward, of London, and may be considered to be amongst the most successful attempts at the restoration of this beautiful art. The pulpit and font are stone, and are very ornamental in their design; the former is attached to the chancel pier, and the latter is placed near the south porch entrance. The altar table will be of stone, inlayed with rich mosaic; and an organ is now being built by Messrs. Bewsher and Fleetwood, of Liverpool. A commodious and appropriate parsonage house has been erected on an adjoining site, which groups in a very agreeable manner with the church. The church was consecrated on the 7th October, by the Lord Bishop of Hereford. —*London Times.*

CALENDAR.

JANUARY.

15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
29. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
5. Fifth Sunday after the Epiphany.
12. Septuagesima Sunday.
19. Sexagesima Sunday.
24. St. Matthias the Apostle.
26. Quinquagesima Sunday.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

YOUNG MEN'S CHURCH MISS'Y SOCIETY.

A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday school room of St Bartholomew's Church, on Monday evening next, the 16th inst., at half past 7 o'clock.

GEO. H. BELL, Recording Sec'y.

New York, Jan. 14, 1843.

CHURCH OF THE REDEMPTION.

The Seventh of the series of sermons to the Young will be preached on Sunday evening next, in the Church of the Redemption, in Sixth street, near Second Avenue, by the Rev. J. M. Forbes. Jan. 14, 1843.

MISSIONS.

There will be Divine Service, and a Lecture on the Missions of the Church, in All Saints' Church, on Sunday evening next, 15th inst. Service to commence at 7 o'clock. Jan. 14, 1843.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, in consequence of the inclemency of the weather, will be *the same* as that appointed for the last week, viz.: *The Scope of Prophecy.* Part Ist. *Its application to Christ, under the title of "the Beginning of the Creation of God;" as expressive of his Divine Headship over the Natural World as its* CREATOR, *and as Comprehending the Original Physical Constitution of the Universe, and of the Globe in three aspects, viz:*

1. *Its Primeval State.*
2. *Its State under the Curse.*
3. *Its Renovated State.*

N. B. This Discourse will be illustrated by a view of the System of the Universe, and ten different diagrams of the Physical Structure, Changes, &c., of the Earth.

Episcopalians generally, are respectfully invited to attend. Jan. 14, 1843.

ACKNOWLEDGMENTS.

MISSION CHURCH OF ST. MATTHEW.

The subscriber gratefully acknowledges the receipt of the following sums for the benefit of the poor:

From two young ladies in Fourth street, $5. A friend to the poor, through Mr S, $5. A lady of Ascension ch, through Swords, Stanford & Co, $25. A friend to Episcopal mission church, through the post office, $2. A piece of Canton flannel, by Mr James Janish.

Further donations are respectfully solicited and will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Depository, 20 John street; at the office of the Churchman, 111 Nassau street; or with

JESSE POUND, 27 West Washington Place.

New York, Jan. 11, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The Missionary of this Church begs leave to state, to the wealthy and charitable Episcopalians, that he has 49 FAMILIES connected with, and out of his parish, who are in great distress. Many of them are almost destitute of clothing and food, and several of their children are suffering with measles and other diseases incident to this season of the year

Received, per Swords, Stanford & Co, from a lady of the Church of the Ascension, $25.

Further donations are respectfully solicited, and may be left at the Church Depository, 20 John street; Mr. Sparks, office of the Churchman, 111 Nassau street; Swords, Stanford & Co, 152 Broadway; or at the residence of BENJ. EVANS,

January 11, 1843. 360 Broome street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From J G W, $1.

LOT JONES, 192 Allen street.

N. B. Further donations are respectfully solicited—they will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street.

January 11, 1843.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Rev W H Odenheimer, St Peter's ch, Phila, $33 72. A Hanford, annual, $2. Mrs D Baker do, $2. C Den Roche, do, $5. Rev D V M Johnson, from Prayer Books sold, $2 50. Total amount, $45 22.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, January 11, 1843.

DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of Jan. 4, has received the following contributions, viz.:

From St Luke's ch, Montpelier, Ga, Rev Charles Fay, rector, one half, $7 50; Christmas offerings of St Andrew's ch, Elyria, Ohio, (a missionary station,) $10; New Year's gift, from G, $1; Rev Mr Hobart, for Wiskonsan, $1; Christmas offerings of Christ ch, East Haven, Conn, per Rev H Townsend, rector, $10; do of St James' ch, New Haven, Westville, Conn, by the same hands, $5; offerings of St Mark's ch in the Bowery, N Y, per Rev Dr Anthon, rector, $25; a parishioner of do. for Rev Mr Lyster, $1. Through B Howard, Esq, R A, Boston, Mass Female Missionary Society of St Ann's ch, Lowell, for Jonesville, $10; St Peter's ch, Salem, for Akron, Ohio, $15; do, for general purposes, $20 60; Christmas offerings of Christ ch, Andover, $10 88; Mrs D, for Jubilee College, $5; part of collection in Grace ch, Boston, $2—$63 48. Christmas offerings of St Peter's ch, Spottswood, N J, per Rev J Smith, $5; Christmas offering of St James' ch S S, Woonsocket, R I, $2; Christmas offering of St George's ch Sunday school, Newburgh, N Y, per Rev Dr Brown, rector, $6; Christmas offerings of Sunday school of St John's, Providence, R I, per E Howard, from 80 scholars, one half, $12 22; from 35 colored scholars, one half, $2 78—$15. Christmas offerings of Sunday school of Union ch, St Albans, Vt, per Rev W H Hoyt, $6 44; Christmas offerings of Sunday school of Christ ch, Poughkeepsie, N Y, one half, $2 50; Christmas collection in St Trinity ch, Columbus, Ohio, one half, $25; Christmas offerings of Sunday school of same parish, both per Rev A F Dobb, rector, $5; through F H Stimpson, Esq, R A, Boston, from Mrs F B Brewer, $5; a friend by C Stimpson, $5; Christmas offerings of St Thomas' ch, Dover, N H, per Rev W Horton, rector, $10—$20. Christmas offerings of Sunday school of St Mark's church, Williamsburgh, L I, per Rev Mr Haskins, three quarters, $6 15; Christmas offerings of Trinity ch, Morestown, Burlington co, N J, per Rev A B Paterson, for Bishop Kemper's missions, $17 28; Christ ch, Cooperstown, for Flint, Mich, (including $3 from a family mite box,) $8 68; Missionaries in Illinois, from a parishioner of St Bartholomew's ch, N Y, $2; Grace ch, New York, for church at Flint, $50; Christmas offerings of Sunday school of St Paul's chapel, New York, $6; general contributions of the same, $7 17; Trinity ch, Rutland, Vt, per Rev J A Hicks, one half, $10; S S of the same, $1 50; St James' ch, Goshen, N Y, from a little girl, $25; monthly offerings of St Paul's ch, Flatbush, L I, one half, for Bishop Chase, per Rev G Burcher, $17. Total, $346 95.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,

Jan. 11, 1843. 152 Broadway, New York.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through B Howard, treasurer, Massachusetts Board of Missions, from St Mary's ch, Newton, Lower Falls, missionary subscription, $24; Sunday school missionary box, $1 91; juvenile missionary society, $4 09—all for Africa—$30. A friend, by C Stimpson, jr, $5; ladies of St Ann's ch, Lowell, for Mr Payne's school, Africa, $26; St Paul's ch, Boston, balance of pledge for 1842, for support of 4 children in Africa, $40; from a lady recently a communicant in Christ ch, Springfield, now absent, $50; from St Peter's ch, Springfield, Evangelical Society, for church at Galveston, $20; do, for foreign missions generally, $20 60—$40 60. From Christ ch, Andover, for church at Galveston, $2; for foreign missions generally, $8 88; Martha Punchard, for Africa, $20—$30 88. From St Paul's ch, Louisville, Ky, per Rev Wm Jackson, $3; Mrs Griffith, Danville, Ky, $1; St Luke's ch, Montpelier, Ga, per Rev Charles Fay, one half, $7 50; offerings of St Mark's ch in the Bowery, New York, $12 06; a lady of the church of the Ascension, New York, for church at Galveston, $30 06; Miss Mary Chase of Steubenville, Ohio, for support of Philander Chase, Africa, $20; St Ann's ch, Brooklyn, Christmas offering of Sunday school No 1, $9 25; do, No 2, $14 08—$23 33. Christmas offering of Sunday school of St John's ch, Providence, R I, E W Howard, Secretary, 80 scholars, one half $12 22; 35 col'd do, one half, $2 78—$15. Christmas offering of Christ ch Sunday school, Poughkeepsie, one half $2 50; Christmas offering of Trinity ch, Columbus, Ohio, per Rev A H Dobb, rector, one half, $25; do, Sunday school of same, per do, $5, from church of the Epiphany, Phil, Rev Dr Tyng, for Africa, $245; China, $110; Greece, $110; beneficiary at Athens, $80; education of 4 boys in Africa previously designated, $80—$625. From a friend to missions, for China, Africa and Texas, $1000; Christmas offerings, Wickliffe parish, Clarke county, Va, $17; children of Sunday school of do, per Rev A Shiras, rector, $3—$20. From Trinity ch, Ruthland, per Rev J A Hicks, rector, one half, $10; Sunday school of do, $1 50—$11 50. Through H Trescott, R A, Charleston, S C, per Rev W Dehon, from missionary station at Wateree, chiefly colored persons, for Africa, $12; a lady of St Paul's ch, Radcliffborough, per Rev S Hankel, $10; Sunday school of St Stephen's chapel, per Rev P Trapier, for education of Paul Trapier, Africa, $13 74; from the same, Christmas offering, $4; St David's ch, Cheraw, per Rev J W Niles, $50; Epiphany offerings of Trinity ch, New Rochelle, per Rev Dr Coit, $16; from Miss Winter of Alexandria, D C, for Greece, $5; for foreign missions generally, $5—$10. From St James' ch, Newtown, L I, for Rev C Gillett's mission, Texas, $100; from Mrs Carter, Flushing, L I, per Rev Dr Cutler, $25; from Sunday school of St Michael's ch, Bristol, R I, Christmas offerings, one half, $6 75; Miss C Fales, of do, $1; Mrs R De Wolf and Mrs Hannah Gibbs, widow's mite, each $5—$10. George Pearse, $3; Billings Waldron, $2; from Rev T S Randolph, R I, $1; J Salter, Boston, $2 84; do, for church at Galveston, $4; Sunday school of St Barthomew's ch, New York, support of Sophia Bartholomew, Africa, 2d annual payment, $30. Total amount, $2314 64.

J. SMYTH ROGERS, Treasurer.

New York, January 11, 1843.

NEWMAN'S PAROCHIAL SERMONS.

D. APPLETON & CO.

200 BROADWAY,

RESPECTFULLY inform the CLERGY and LAITY of the Protestant Episcopal Church, their intention of publishing, as soon as a sufficient number of subscribers are obtained,

PAROCHIAL SERMONS,

BY JOHN HENRY NEWMAN, B. D.,

Fellow of Oriel College, Oxford.

It is proposed to print the six volumes of the London edition, (which now cost eighteen dollars,) in two handsome volumes for FIVE DOLLARS, to match in size and style, Palmer's Treatise on the Church, lately issued by them.

In soliciting the patronage of the Clergy and Laity of the Church, they refer with pleasure to the following highly recommendatory letters:

From the Bishop of New York.

It gives me great pleasure to hear of your design to publish an American edition of the Rev. John Henry Newman's Parochial Sermons. From a partial acquaintance with them by my own perusal, and a knowledge of the opinion entertained of them by brethren in whose correct views and sound judgment I have the fullest confidence, I have no hesitation in regarding these sermons as eminently calculated to promote the knowledge and practice of genuine evangelical religion.

I have long, gentlemen, cherished a grateful sense of the obligation under which all true friends of that religion lie to you for the great good which your press has done to its cause. I cordially commend the present enterprise as worthy of all patronage, and would be glad to have these volumes of sermons in the possession of every family in my diocese. For simplicity and godly sincerity, for humble and child-like reliance on the word of God, and for close, pointed, and uncompromising presentation of the truths and duties of the Gospel, I know not their superiors; nor their equals, except it be in the well known and generally approved "Plain Sermons, by Contributors to the Tracts for the Times."

To all then who love the Gospel, and desire true instruction therein, I unhesitatingly commend Newman's Parochial Sermons.

Wishing you success in the truly good work to which your press is so largely contributing, I have the honor to be, gentlemen, with great respect,

Yours very truly,

BENJ T. ONDERDONK.

New York, Dec. 7, 1842.

From the Bishop of New Jersey.

I highly approve your proposal to reprint Mr. Newman's admirable Parochial Sermons, and desire for them the most extended circulation. Much as I have been gratified by your republication of many excellent books, the heirlooms which the Church of England has derived from ancient piety and learning, or the production of the vigorous minds and fervent hearts that now adorn while they defend her altars, I have looked and longed for an edition of these sermons, as your noblest contribution to the sacred literature of the times. Mr. Newman's Sermons are of an order by themselves. There is a naturalness, a pressure towards the point proposed, an ever salient freshness, about them, which will attract a class of readers, to whom sermons are not ordinarily attractive. Again, they are of a wonderful comprehension. While they are not above the level of the plainest readers, they will interest and satisfy the highest and most accomplished minds. With the most intellectual persons, they will win their way, I am sure, as no modern productions of this sort have done. But all these are but incidentals to their sterling and imperishable worth, as expositions of the truth of Holy Scripture, and exhortations to the duties of the Christian life, urged to the heart with an earnestness and unction scarcely paralleled; above all, carrying with them a force beyond all argument, beyond all eloquence, in the living power of holiness with which they are instinct, to rouse the careless, to steady the wavering, to sober the worldly, to animate and elevate the humble seeker of the kingdom of God and its righteousness, and to imbue the age with, what it needs the most, humility and heavenly mindedness. I shall welcome your proposed volumes as powerful auxiliaries to my exertions to set forth the Gospel in the Church: and devoutly pray that God may bless them to the edification of many souls, and to the advancement of the pure and peaceful kingdom of His blessed Son.

Bidding you "God speed!" in your career of useful and most honorable enterprise, I am faithfully your friend,

G. W. DOANE.

Riverside, St Andrew's Day, 1842.

From the Bishop of North Carolina.

Raleigh, Nov. 28, 1842.

Your letter announcing your intention to republish the *Parochial Sermons of the Rev. John Henry Newman, B. D., Oxford*, has given me sincere pleasure. In compliance with your request for my opinion of them, I do not hesitate to say,—after a constant use of them in my closet, and an observation of their effect upon some of my friends, for the last six years,—that they are among the very best practical sermons in the English language; that while they are free from those extravagances of opinion usually ascribed to the author of the 90th Tract, they assert in the strongest manner the true doctrines of the Reformation in England, and enforce with peculiar solemnity and effect that holiness of life, with the means thereto, so characteristic of the Fathers of that trying age.

With high respect and esteem, your friend and servant,

L. S. IVES.

From the Bishop of Maryland.

Dec. 17, 1842.

I am glad that you design to publish Mr. Newman's Sermons. The portions of their contents about which there is a difference of opinion, are not to be set in the scale against the general tendency of the volumes.—Deeply spiritual, and searching the reader's heart with no ordinary insight into its recesses, they cannot fail to quicken faith, alarm lukewarmness, expose hypocrisy, detect unbelief, and powerfully stimulate the sinner to repentance and the believer to renewal and increase of holiness. Nowhere have I seen Christ crucified, yea, rather risen again, set forth with more plainness. By no practical writings have I been more strongly moved to loathing of sin, and utter renunciation of self-dependence. Man's helplessness and the all-sufficiency of Christ, are nowhere to be found set forth with greater earnestness of enforcement and variety of illustration.

Very respectfully, your obedient servant,

W. R. WHITTINGHAM.

From Rev. Dr. Seabury, (editorial notice in Churchman.)

We are pleased to learn that D. Appleton & Co. contemplate the republication of Mr. Newman's Sermons. The English copy now forms six volumes, and cannot be furnished to purchasers at a less price than $3 a volume. The American copy, if published, will give the same amount of matter in two volumes, at $2.50 a volume; making a difference of 13 dollars. The work will be put to press as soon as a sufficient number of subscribers are obtained to indemnify the publishers.—We can hardly doubt that many of our readers, on seeing this notice, will hand in their names. The sermons of Mr. Newman have already in this country produced the happiest effects, and we have long and often desired their republication, in order that the sphere of their influence may be enlarged.

☞ The publishers will be exceedingly obliged, if such as desire to procure the work will give immediate notice to them, or through their respective booksellers, as it is their design to put the work to press so as to deliver it to subscribers early in the spring. They will print only a limited number, or as may be called for by the subscription. Those who are interested in promoting the sale of this valuable publication at so small a price, will oblige the publishers by sending them a list of such of their friends as may be disposed to unite with them in circulating the work.

D. APPLETON & CO.,
Publishers, New York,

GEORGE S. APPLETON, Philadelphia.

The publishers of the following papers will confer a favor by copying the above advertisement, sending the paper by mail; and shall receive therefor a copy of the work as soon as published: Gospel Messenger, Utica; Gospel Messenger, Charleston; Western Episcopal Observer, Cincinnati; Episcopal Recorder, Philadelphia; Banner of the Cross, do.; Christian Witness, Boston Church Chronicle, New Haven; Southern Churchman, Alexandria. Jan. 14—3t

BURNET'S HISTORY OF THE REFORMATION.

JUST PUBLISHED,

THE History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury; with the Collection of Records and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece, and 23 elegantly engraved Portraits, forming four elegant 8vo vols., $8.

RECENTLY PUBLISHED,

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A Treatise on the Church of Christ. Designed chiefly for the use of students in Theology. By the Rev. Wm. Palmer, M. A. of Worcester College, Oxford. Edited, with Notes, by the Right Reverend W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols. 8vo handsomely printed on fine paper, $5.00.

D. APPLETON & CO., Publishers, 200 Broadway.

Jan. 14. GEO. S. APPLETON, Philadelphia.

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The Whole Duty of Man; laid down in a plain and familiar way for the use of all, but especially the meanest reader, with private devotions for several occasions. First published 1658. A new edition. By the Rev. W. B. Hawkins, of Exeter College, Oxon. 1 vol. 12mo. Pickering, 1842.

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A Song of Faith, Devout Exercises and Sonnets. By Sir Aubrey De Vere. 1 vol. 12mo.

A Companion to the Temple; or, Help to Devotion in the Use of the Common Prayer. By Thomas Comber, D. D., late Dean of Durham. 7 vols. 8vo. Oxford press.

Liturgiæ Britannicæ, or the Several Editions of the Book of Common Prayer of the Church of England, from its Compilation to the last Revision; together with the Liturgy set forth for the use of the Church of Scotland, arranged to show their respective variations. By Wm. Keeling, B. D. 8vo. Pickering, 1842.

Imported and for sale by

WILEY & PUTNAM,

Booksellers, Publishers and Importers, 161 Broadway, N. Y., and Paternoster Row, London.

Jan. 14.

CHURCH FURNITURE.

S & L. HOLMES would respectfully call the attention of the Clergy and others interested, to several articles of Church Furniture that they have lately received—designed and manufactured expressly for sacred purposes—consisting of

DOUBLE DAMASK "FAIR LINEN CLOTHS" FOR THE COMMUNION TABLE.

These Cloths have rich centres of diverging rays encircling the letters I H S, with a bold Latin Cross proceeding from the centre letter; and some of the same design with rich emblematic corners and borders.

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These articles have been lately designed and introduced into England by Mr. G. T. French, of Lancastershire, and are very favorably received. Samples can be seen at our store, No. 22 John-street. Dec. 17—eow3t

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The Winter's Tale, or, The Early Days of Christianity in Britain, with two highly finished wood engravings.

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Dec. 24.

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December 24.

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(*List to be continued.*)

D. A. & Co. are constantly receiving all the important Episcopal publications from Oxford and London. Jan. 7.

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THE subscriber offers for sale the Organ now standing in the *Broadway Tabernacle.* The exterior is Gothic, 20 feet high, 14 wide, 9 deep—two sets of keys and pedals, compass of keys from GG to F alt, compass of pedals from CCC, 16 ft. to D, an octave and fifth. The stops are as follows: Great Organ—large open diapason, second size do, stopped diapason, principal, twelfth, fifteenth, sesquialtra, 4 ranks, trumpet; Swell—dulciano, stopped diapason, principal flute, hautboy; Choir Bass—stopped diapason, dulciana, principal; Pedals—double open diapason; Couple to connect the Pedals with Great Organ.

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One small Parlor Organ.

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Sept 3—tf

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As an appropriate companion for this work, Dr. Wainwright will prepare a history of the Liturgy, together with a commentary upon the text and rubrics. This work will be embellished with designs having special reference to the Church in this country. It will be comprised in twenty numbers. The whole will form two handsome volumes in royal octavo. Either of these volumes may, however, be taken independently of the other, so arranged as to be bound in a single volume.

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This work will form a suitable present for the Christmas and New Year holidays, and it is designed to have the first number ready for this purpose, the preparations for it having been nearly completed; yet as it may not be ready for delivery at the exact time, a certificate of subscription has been prepared, which will assure to those who possess it the regular receipt of the work as the numbers come out.

To suitable Agents this work affords a rare opportunity, as it can be put to them on favorable terms. Orders for this work must invariably be accompanied with the cash. All communications to the publisher must be post paid.

The work can be had through the principal Booksellers and Periodical Agents generally throughout the United States.

H. W. HEWET,
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Jan. 7.

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The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

BROOKLYN COLLEGIATE INSTITUTE,

An English and Classical Boarding School

WASHINGTON AVENUE, BROOKLYN.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

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Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. July 16—vly

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This contribution to Church Music has been performed in a neighboring city for some time, and pronounced by competent judges equal, if not superior, to any now in use. It is engraved, and printed on fine music paper, and suitable in size to bind with other music. Dec. 31.

ELEGANT BOOKS FOR CHRISTMAS AND NEW YEAR'S PRESENTS.

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BENJAMIN T. ONDERDONK,
Bishop of the Diocese of NewYork

NewYork, June 14, 1841.

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BY YELVERTON READ.

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"Now is come salvation, and strength, and the kingdom of our God."—Rev. xii. 10.

XV.

Clothed in a brilliancy untold,
Except in dreams—
Behold! Behold!
The empire Star
Of Heaven beams
Upon my song.
Arise! Arise!
What fatal sleep
Hath closed thine eyes?
What numbing sounds
Thy senses steep?
* * * *
And still how dream-like are
The glorious sceneries that throng
Its far, immeasurable bounds!

XVI.

Awake! awake!
There is a sound:
Above the drums,
Above the shouts,
Above the deafening din
Of worlds at war!
Save when thy silent Word,
(Like music from afar
It comes,)
Loud in its awful import, spake
A God *within*—
Above—AROUND!

XVII.

He, King of kings, who reigns
Invisible!
Who sways the sceptre of a thousand spheres;
While all the host of hell
Attest His right!
In soul-subduing strains,
Hath failed to tell
In mortal ears,
The Truth sublime:
And win him to approach its Light,
While only seen
In distance dim:
And while the World's deep shadow lies between
The Heart and Him.

XVIII.

And now in swift advance,
As when along the streets of Rome,
The Conqueror rolled,
Triumphant in his car of glory:
Twin Faith and Hope behold
The bright forerunners of the Heavenly State
To come!
Thus, upon Patmos, angels unto John
Revealed Futurity: and in a trance,
Discovered Him, that should forever lead
His Church in safety on
Through this world's wilderness,
Unto his own unearthly territory:
And when each guide—each guard—
Had trembling fled;
When He *alone*
Should minister to her distress:
And in His Word,
Should whisper peace,
And speak of HOME.

XIX.

When in the Star
O'erhanging Bethlehem,
Arose
The kingdom of our King;
To shine through persecution and through war,
Unwaning—(yea, more bright
As deeper grows
The night!)
Till every cloud hath passed its disk.
* * * * * * *
And now, concentrating,
In *one*;
Each rival light
Its orb expands:
Until the glimmering star at last,
Above thy walls, Jerusalem,
Stands
A mighty Sun!

CORRESPONDENCE BETWEEN THE RIGHT REV. BISHOP TERROT AND THE REV. D. T. K. DRUMMOND.

(*Concluded.*)

VIII.

From the Rev. David Drummond to the Right Rev. Bishop Terrot.

October 17, 1842.

Right Rev. and Dear Sir,—I have to acknowledge your favor of the 15th, and beg to thank you for the expression of your judgment which it conveys regarding the cases I put before you in my letter of the 14th. For although I can not recognize the accuracy of the distinction you have drawn between Case I. and Cases II. and III., yet as I am at length in possession of your sentiments, I can unhesitatingly make choice of that line of conduct which now lies plainly before me.

Permit me then, first of all, respectfully to make a few remarks upon the distinction you have laid down between *Ordinary* and *Special* Prayer meetings. I beg to suggest that this distinction is surely inapplicable in the present case, in as much as Canon XXVIII., under which I am arraigned, does not contain a single word which appears to me to warrant its adoption. The expressions of the Canon are absolute, and there is no other Canon which in the least bears upon the subject, or professes to supply the deficiency of this. Neither the language nor the idea of *ordinary* and *special* can, by any possibility, be found in Canon XXVIII. How, then, can they with any propriety be introduced into a judgment professing strictly to define the operations of that Canon?

But under the supposition that the view you have taken of the Canon, in reference to *ordinary* and *special*, be tenable, I beg respectfully to submit, that, as far at least as your letter explains the distinction, my Weekly Prayer meeting stands free from the condemnation of the Canon. You say (and this is the only explanation of the distinction which you make) "the *Missionary Prayer meeting* and the *Bible Class* (meeting) appear by their very names to be *special*, for legitimate objects not contemplated or provided for either by the framers of the Liturgy and Rubrics, or by the Synod which enacted our Canons. For such special meetings no forms are provided, and I do not see that in them the use of extempore prayer is prohibited." Now, if the very names of these meetings appear to make them "*special*," the same can be pleaded in favor of my weekly meeting. It has invariably been announced to my congregation as a meeting for the delivery of a "Series of Expository Lectures," on a particular book of the Old or New Testament. This, therefore, gives it at least the appearance of being "*special*," as well as either of the above, and it has equally with them a "legitimate object." And if a Bible Class Meeting (or, in other words, a meeting for the exposition of a portion of the Bible, such as I have described in Case II. of my letter of the 14th) be exempted from the rigorous enforcement of the Canon, because it was not "contemplated or provided for," I cannot see the justice of refusing to admit "A Series of Expository Lectures" to the same indemnity.

Permit me also to remind you, that the view which you, Right Rev. Sir, with others of the Presbyters of our Communion in Edinburgh, took of Canon XXVIII. about two years ago, appears to me perfectly irreconcileable with that now propounded. The case I refer to was that of a lecture which I had agreed to deliver either in St. George's Church, or *in a public room*, at eight o'clock on a Tuesday evening, on a subject embracing other besides religious topics, when *no prayer whatever was to be used*, and the only admission was by purchased tickets. In this case nothing was said against the object, which was, indeed, unexceptionable, and acknowledged by all to be perfectly "legitimate," and in every respect it must be said to have been "*special*," and one for which no provision was made in the Liturgy or the Canons; and yet it was adjudged by yourself and by the Brethren to be a direct infringement of Canon XXVIII.!

But you will pardon me if I put this in another point of view before you. In consequence of the judgment you have given in your letter, I have to draw your attention to the facility by which I might altogether *evade* the operation of the Canon,—free myself from all censure and blame,—and yet persevere in holding my Weekly Prayer meeting. I have only to change its designation,—and styling it, *A Bible Class for Adults*, request those attending it to send in weekly papers, specifying any difficulty in the passage to be expounded; and then, according to your own description, my meeting would be "special," and in every respect *legal*. I should, however, be ashamed indeed to resort to such a subterfuge.

But, again, taking the ground of *ordinary* and *special*, which you lay down, suffer me to ask whether this does not, in the strongest manner, condemn Mr. Bagot's Monthly Prayer meeting, which is *Sacramental*? Is it possible to consider this as coming under the head of "special" objects, "not contemplated or provided for, either by the framers of the Liturgy and Rubrics, or by the Synod which enacted our Canons?" The object of this prayer meeting is itself one of the leading ordinances of the Church, while the meeting itself is held *in connection* with the monthly administration of that ordinance, and, therefore, can surely never be held as a "special" object, "not contemplated or provided for" by the Liturgy, or by the Canons. And why, then, may I not further inquire, is not Mr. Bagot admonished, in terms of the Canon, for this as well as his other Prayer meetings, which he holds from time to time on the same grounds with myself?

I see not, therefore, Right Rev. and dear Sir, how I can view your admonition regarding one of my Prayer meetings, otherwise than as virtually applicable to them all. The only conceivable difference, in my estimation, between these meetings, as described in my letter of the 14th, Cases I. II. III., is, not their publicity, nor their character, nor the place in which they are held, but *solely* that one is better attended than the others. And the immediate result of my suspending my "*Expository Lectures*," and proceeding with my "*Bible Class*," because I am actually admonished for the one, but not yet for the other, would be, that those who were thus prevented from attending the *former* would be driven to the *latter*, and then there would be a numerous meeting on Friday instead of *Wednesday*, and as such, an equally obnoxious one.

Since, however, according to the judgment you have pronounced, I must now hold myself admonished, and threatened with ulterior measures, in the event of my neglecting the admonition, I have only one duty to perform, before taking a step, which I fear is now inevitable, and that is, most respectfully, but most earnestly, to expostulate with you, Right Rev. and dear Sir, concerning the judgment you have thought proper to pass in this matter.

In your first letter, of the 3d instant, you state your conviction, that in holding the meeting to which you object, I have done so, "Considering it as the *most effective way in which I can carry out the great purpose of our ministry*; and that it is not *forbidden by the law which I am bound to obey*." This exactly describes the sentiments with which I have ever regarded these meetings. In perfect honesty of purpose, as far as I know my own heart, I have from the first undertaken them, under the conviction that they were perfectly legal, and that they formed not only a very important, but an essential branch of my ministerial obligations. I have invariably regarded them in the light of *private* ministrations, and, as such, in no wise affected by Canon XXVIII., which I, with many others, have held throughout as applicable solely to the recognized public ministrations of the Sanctuary. That *I* have constantly regarded these meetings as *private*, may be abundantly proved by the testimony of numerous individuals. On very many occasions, when I have been urged by persons attending my weekly meetings in Clyde Street Hall, to remove them to a large room, as sometimes fifty or sixty people have gone away from the door, unable to gain admittance, my constant reply has been to this effect: "No, these are not public meetings, and to make them so would interfere materially with what I consider their useful character, viz., *large family meetings*."

But, besides this, let me entreat you to consider that I have *never*, since the commencement of my ministry in the Church of England, done otherwise than held meetings of a description precisely similar to those against which objection is now made. I may add, that there is not a Diocese in England in which such meetings do not exist,—I believe there is not one Bishop of that Church who has thought it right to prohibit them,—while several are known warmly to recommend them. In the parish which I held as my first sphere of labor, in the county of Gloucester, I exercised this portion of my calling, under the express approval of the late Bishop of Bristol, Dr. Gray; who, on several occasions, entered warmly and cordially into this and other plans I was pursuing of ministerial usefulness. Since I left Gloucestershire and came to Edinburgh, I have pursued the same course. And when, about *seven years* ago, having changed my place of meeting to a room in Prince's Street, a specific charge of irregularity was brought against me before the late Bishop of the Diocese, by Mr. Stephen, the Editor of the Episcopal Magazine, (then publishing in Edinburgh,) and I was accordingly requested by Dr. Walker to explain the object of my meeting:—the result was, that the Bishop *gave his express sanction* to my proceedings, and from that time to the lamented close of his Episcopate, he never gave me a single hint that he even disapproved of my conduct. And although, Right Rev. Sir, you have now presided for nearly a year and a half over this Diocese, you have never, in any way, given me an intimation of your disapproval until now, though the character of these meetings, as you observe in your letters of the 3d and 8th instant, has been fully known to you.

And allow me to add, that so deep is my conviction of the importance of these meetings, that, when I was first urged to accept the charge of Trinity Chapel, which I now hold, I refused, on this express ground, as well as others, that I feared some direct or indirect influence might possibly arise to interfere with the free exercise of my ministry in these respects, from the circumstance of the charge being a collegiate one; and it was entirely on the express declaration of Mr. Coventry to myself, not only that he would not interfere with these meetings in any way, but that likewise he heartily approved of them, and must himself decline taking a part in them, solely in consequence of a natural nervousness, which he had tried in vain to overcome;—it was only, I repeat, on these assurances, by which I felt I was securing religious privileges for others as well as for myself, that I consented to become one of the Incumbents of Trinity Chapel.

And I cannot shrink, though with the greatest respect, from pressing this remonstrance still further upon your notice. It would argue but little gratitude to God, and might well be considered as pride under the garb of humility, rather than any better feeling, if, on such an occasion as the present, I failed to acknowledge, and to draw your attention to the manifest blessing which has rested upon these meetings. While not a whisper is heard charging me with a word of false doctrine, or even doubtful statement in prayer or exposition, there are numbers who bless God for the privileges they have enjoyed there. Not a few have been roused *there* to the inquiry, "What must I do to be saved?" Not a few have been stirred up *there* to look more anxiously than before to their conduct, that their light may shine before men. Not a few have had their hearts, once torn and bleeding with affliction, bound up *there*, and healed with the balm of the Gospel. Not a few have been *there* taught to value more highly than before the spirit of prayer and praise. And when I add to this, the deep, heartfelt declaration, that these meetings have been an unspeakable blessing to my own soul—that they have been instrumental, by God's grace, in stimulating me in every other branch of my duty—that they have been the means of imparting to my other ministrations a steadiness, consistency, and vitality, which I have no reason to expect would otherwise have been obtained—when I feel that the service there only makes me love the Liturgy the more, because it at once tends to exalt the latter to the character of a free service, and not lower it to that of a bondage from which we can never at any time be released;—surely, when I state this, I say enough to induce you, even with your present judgment on the Canon, to deal gently in this case, and not strictly to enforce that law, the tenor of which, at least, has been, and still is, misapprehended by many, on the supposition that your interpretation is correct.

Suffer me, then, to press this anxiously and respectfully upon you once more. I have not been wilfully breaking the Canon. I have never ministered, in Edinburgh or elsewhere, without these meetings. They were expressly sanctioned by your respected predecessor in the Diocese: up to the present moment they have not been prohibited by you. . . . No little testimony may be afforded, in this place, to the blessing which has attended them. Can I then do otherwise, Right Reverend and dear Sir, than entreat you to reconsider your admonition, and to permit me still to continue that which I conscientiously believe to be for the honor of God, for the good of the souls of my people, and which I have never considered as contrary to the law of the Church?

But if, unfortunately, I fail to move you by this representation of the facts of the case, I beg to assure you that I shall not impose upon you the inconvenience or annoyance of assembling a Synod to review my conduct, and to pass sentence accordingly; but I shall, without further delay, resign my charge in connection with the Scottish Episcopal Church, since I can no longer retain it consistently with the duty which, on the one hand, I owe to you as a Bishop of that Church, or, on the other, with what I believe to be the conscientious fulfilment of my obligations as a minister of the Church of England.

I remain, Right Rev. and dear sir, very faithfully and respectfully yours,

D. T. K. DRUMMOND.

IX.

From the Right Rev. Bishop Terrot to the Rev. David Drummond.

October 18, 1842.

Rev. and Dear Sir,—The argument of your long and ingenious letter, received this morning, goes to prove, not that the ministrations of which I complain are consistent with the law of the Church, but that other ministrations of which I do not complain are equally inconsistent. I do not approve of them. I think their place might easily be supplied by services more analogous to the spirit of our ecclesiastical system; but I am not convinced, even by your letter, that they are positively forbidden by the law of our Church. I have considered your letter carefully, but it is useless for me to reconsider the one point at issue between us, as I have been considering little else for the last month, and had considered the matter long and attentively before I wrote to you on the subject. The conclusion to which every consideration leads me is, that the act respecting which I have admonished you is a direct literal violation of Canon XXVIII.

I must here repeat what I have stated in a former letter, that I have no wish to restrict your ministrations, either as to time or place. You may give expositions every day—but surely they would not be less useful—less conducive to all those good results which you say have flowed from your ministrations in Clyde Street Hall—if they were, in accordance with the Canon, preceded by the Common Prayer of the Church, and the portions of Scripture appointed by her for the day.

By resigning your charge on my admonition or judgment, you place me in an unpleasant situation. According to the law of the Church, any judgment of mine to be effective—I might say to be a judgment at all—must be given in open court, with all the clergy as assessors—and even then, there is an appeal from me to the College of Bishops. The responsibility would thus be divided, and room given for the correction of my error, if I be in error. By your resigning at once, the whole responsibility will, by the ignorant, be supposed to rest upon me. I, however, declare my readiness to submit my judgment to that of the Church, pronounced through her legitimate organs.

The pain I have felt from the whole of our correspondence, and especially from the conclusion of your last letter, assures me that I am not indulging self-will or a love of power in what I have done. I entreat you to reconsider your intention of resigning. If, indeed, you consider the law to mean what I maintain it to mean, it must be the Church, and not me individually, to which you feel yourself opposed. But, if you think that I am in error, do not, I pray you, desert the Church for the supposed injury inflicted by one of her ministers, so long as a remedy for that injury remains to be tried.

I am, Rev. and dear Sir, your friend and brother,

C. H. TERROT, *Bishop.*

Rev. D. T. K. Drummond.

X.

From the Rev. David Drummond to the Right Rev. Bishop Terrot.

4 BRUNTSFIELD PLACE, October 20, 1842.

Right Rev. and Dear Sir,—The painful crisis which our correspondence has now reached, renders it highly desirable for all parties that its termination should not, if possible, be much longer delayed; and, therefore, I proceed at once, though very briefly, to reply to your favor of the 18th inst.

You say that the argument in my letter of the 17th goes to prove, "not that the ministrations of which you complain are consistent with the law of the Church, but that other ministrations, of which you do not complain, are equally inconsistent." May I be permitted to suggest that this is not exactly the light in which the argument to which you refer ought to be placed? In one portion of my letter I have stated my reasons for holding that my ministrations in Clyde Street Hall, "of which you complain," are, in my view, perfectly consistent with Canon XXVIII.; and the other portion of my argument extends no further than this.—That, failing to perceive any distinction which can be reasonably drawn between those ministrations "of which you complain," and the others "of which you do not complain," the necessary consequence seems to be that *all* are legal.

Again, you express your conviction that my expositions would not surely be less effective or useful if they were "preceded by the Common Prayer of the Church, and by the portions of Scripture appointed by her for the day." This might lead to the supposition that I am altogether opposed to any week day service when the Liturgy is read. But this, in reality, is not the case. Had I strength and time I should gladly have a full public ministration in Trinity Chapel every week. But this, in my estimation, could never make up for the want of my stated social prayer meetings with my people. In truth, it is not for *one* Prayer meeting which I am now contending, but it is for the *principle* of such meetings; a principle which I would simply define thus:—that I shall be at liberty to meet my people in private social worship, in a private room, and yet not be compelled to use the Liturgy on such occasions. My reason for clinging to this principle, even at the cost to which I have alluded in my last, is, that in these meetings, as in the family circle, a freedom and particularity may be used, a freedom of exposition, and a particularity in prayer, which cannot be done in public worship—that a bond of sympathy and love is formed between those who attend, to the value and blessedness of which many will bear testimony—that a minister is, in this matter, able to see and to know more of his people *ministerially* than by any amount of mere private visiting—and that an admirable preparation is thus made for the public ministrations of the Sanctuary and the Sabbath. In direct connection with this brief statement of what I consider the value of these meetings, let me remind you of what I have in a former letter advanced—that my Weekly Prayer meeting is in every respect a private one. The room in which it is held is hired by myself; for the time it is so hired it is as much at my disposal as my own house, and it is only for convenience sake that my people are invited there, instead of to my own drawing-room; and I may add, that so much importance do I attach to these private ministrations, that, far from thinking of giving up any which I have already undertaken, I have been contemplating the prospect of opening one similar to my weekly meetings, on the evening of some other day, to afford an opportunity for the servants of my congregation to enjoy a privilege which they have no means of doing when the meeting is in the forenoon and afternoon; and I had, likewise, all but finally resolved to add a Monthly Sacramental Meeting to the rest.

And once more, let me entreat you, Right Rev. and Dear Sir, to remember, that in pleading for the privilege of holding such meetings as are complained of, I am doing nothing more than asking for what every clergyman in the Church of England enjoys. It was only yesterday that an English clergyman assured me that he knew the Archbishop of York, when applied to by some clergymen to license rooms for holding meetings similar to mine, refused to grant *his license, because* they would then be obliged to read the Liturgy; but he granted his *permission* to them to use the rooms, and to conduct their meetings as they thought best.

I cannot, therefore, Right Rev. and Dear Sir, after carefully and anxiously considering the whole matter, do otherwise than revert to the conclusion, painful though it be, of my last letter. You have not thought it necessary to answer any of the statements I have thus taken the liberty to make, which, if they are "ingenious," I can at least say from my heart, that I believe them to be true; nor have you noticed the remonstrance with which these statements were accompanied, which certainly appeared to me so weighty, as to lead me to think that interference would be more fitting with any other prayer meeting held in our communion, than with that to which objection is in reality made; and, therefore, I have no alternative, as the whole of this correspondence will testify, but to repeat, what I have already, though with much pain, declared, that, should the Canon be enforced on me according to the interpretation you lay down, with the description before you of my weekly meeting such as I have given, and by which it appears that it is not only private, but also as special as either a Bible Class or a Missionary Prayer Meeting, I must, without further delay, resign my charge in connection with the Scottish Episcopal Church.

I have, from the commencement of this correspondence, looked steadily forward to this result, as the one most likely to follow. And I confess that I was not a little astonished when you appeared to be taken by surprise at its approach. Your former letters seemed very broadly to intimate a conclusion at least as startling, when you stated that the sense of "official obligation which led you to commence this interference, would lead you, *if unfortunately it should be forced upon you, to go through with it to the end*." You had already admonished me, and the very next step was *suspension*, according to the terms of the Canon, the end to which you thus declared yourself ready to go, if I attempted to recommence my lectures in Clyde Street Hall.

And thus let me farther add, when, by your adhering to your resolution, I shall resign my charge, that by so doing, I shall not consider myself as "deserting the Church," but as being compelled to retire from it, by the endeavor to withdraw from me those privileges which I have ever believed to belong to me as a minister of the Church of England, and in the peaceable enjoyment of which I have, for ten years, been quietly permitted to remain, within the Episcopal Church of Scotland.

I remain, Right Rev. and Dear Sir, very faithfully and respectfully yours,

D. T. K. DRUMMOND.

XI.

From the Right Rev. Bishop Terrot to the Rev. David Drummond.

EDINBURGH, Oct. 21, 1842.

Rev. and Dear Sir,—It was not surprise, but regret, that I expressed at your intention of resigning your charge. Certainly I did not expect such a determination from you, neither did I expect that you would comply with my admonition. But I expected that you would require me to judge the case in Synod, and that if your practice were condemned in that Court, you would appeal to the College of Bishops. This course would, I think, be preferable to that which you propose to follow. In your last letter you put the question in its true light. We differ as to whether the services whereof I complain be *public* or *private*, and this is the whole matter at issue between us.

The Archbishop of York is bound to act in accordance with the Canons of the Church of England; and I am bound to act in accordance with those of the Episcopal Church in Scotland. His judgment and mine respecting the same act may thus be very different, and yet both of them may be strictly legal.

If there be anything offensive in the word *deserting*, I beg leave to recall it. I did not mean to use it in an offensive or criminatory sense. You have an absolute right to the service of the particular Church into which you were ordained. In all that I have done, I have considered myself not as exercising a right, but as performing a very painful duty. If you knew how much pain it has given me, you would not wonder at my not having performed it sooner.

I am, Rev. and dear sir, very faithfully, your friend and brother,

C. H. TERROT, *Bishop.*

Rev. D. T. K. Drummond.

XII.

From the Rev. David Drummond to the Right Rev. Bishop Terrot.

4 BRUNTSFIELD PLACE, October 22, 1842.

Right Rev. and Dear Sir,—I have to acknowledge your letter of the 21st inst. As our correspondence may now be considered as terminated, and my official connection with the Scottish Episcopal Church as virtually at an end, I have now only most respectfully to state, that I have taken the necessary steps for placing the whole correspondence in the hands of my congregation and the public, as that which appears to me fully to justify the line of conduct, painful though it be, which I have been compelled to adopt. The formal resignation of my charge in the Diocese over which you preside will be placed in the hands of the Trustees of Trinity Chapel early in the ensuing week.

I remain, Right Rev. and Dear Sir, very faithfully and respectfully yours,

D. T. K. DRUMMOND.

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August 6.

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